

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LI

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NEW SERIES
VOLUME XXXI. No. 4

They say that Mr. Hoover is a millionaire, the first one ever to be elected President of the United States.

On his seventieth birthday the former Kaiser Wilhelm publishes a book, "My Ancestors", which will be read with interest.

Dr. J. B. Lawrence will make a three months' trip to Europe and Palestine, being given a vacation and salary by the Missouri Mission Board. Congratulations.

We had gotten accustomed to the foul smelling stories of marital infidelity of movie people, but it comes as a rude shock to many that baseball heroes have similar troubles.

Brethren come into the office with interesting information about the denominational work, and add, "Please don't publish it". The next morning the whole thing is in the daily papers. There seems to be an impression abroad that the business of a religious paper is to suppress a good deal of news.

It seems a pity that the Salvation Army, which has done and is doing so much good in the world, should be in a dispute over its leadership. But it only shows that the best people lack something of being perfect. General Ballington Booth, son of the founder of the Army, refuses to surrender the leadership, though having been voted out of office by the Council. Two things seem to be taught in this rumpus. One is that where there is a great machine there will be a good deal of politics. The other is that institutions and churches do not thrive best when they become family affairs. Even the best families will spoil a church or an institution when one family perpetuates control. Haven't you seen it?

With regard to the cost of enforcing prohibition in the United States, the Methodist Clip Sheet submits careful statistics showing that since the prohibition law went into effect in January, 1920, the total cost of enforcement to the national treasury has been \$72,657,718.21. Fines and compromises restored to the government \$44,574,832.38. Thus the net cost of national enforcement has been \$28,082,885.83. This sum distributed over eight years amounts to less than \$4,000,000 annually. But \$4,000,000 divided among 120,000,000 people comes to less than four cents per capita. And this is the net cost of enforcement which we are told by the wets is bringing the United States to the verge of bankruptcy.—The Baptist.

Comes Dr. Austin H. Clark, "noted biologist of the Smithsonian Institution" in Washington, with the theory that man is an accident, that he just jumped into being all at once, upright in stature and intelligent, just as he is now. Here is his statement as it appears in the daily press:

"Man appeared in the Pliocene Age, just preceding the Ice Age. He appeared suddenly and in the same form as today; there is no evidence of his existence before that time," he said.

"He appeared able to walk, able to think and able to defend himself. There is no such thing as a missing link."

Just stand still Moses, they'll all come to you when they come to themselves.

Two were received Sunday into the Clinton church, one of them by baptism.

All right! The flu is abating. And we have been waiting. Send in the renewal. We need the fuel.

Dr. J. W. Ham of Atlanta will assist Dr. A. U. Boone and First Church, Memphis, in a revival beginning March 24.

There were 60 additions to North Shore Church, Chicago, in a meeting in which Dr. J. R. Sampey assisted Pastor H. W. Virgin.

Dr. W. W. Hamilton and wife of New Orleans have the sympathy of many friends in the serious and continued illness of their daughter, Virginia.

Mr. Robert Hailey, son of Dr. and Mrs. O. L. Hailey, grandson of Dr. J. R. Graves, becomes Receiving Bookkeeper for the State Convention Board of Tennessee. He is an alumnus of Baylor University and of the Baptist Bible Institute, and connected heretofore with the Department of Statistics and Survey of the Sunday School Board.

We have never believed that a man who had made his fortune in part in the liquor business was a proper one to have anything to do with prohibition enforcement. In the past we have seriously questioned Secretary Mellon's fitness for enforcing the Volstead law. We do not question his honesty, and no one would possibly question his ability. He is a financial seer. But the inevitable bent of mind in one anyway associated in the past with the liquor business unfits him for prohibition enforcement, unless there is unmistakable evidence of repentance and conversion. The whole matter should be out of his hands. A recent disclosure of his unconscious prejudice is seen in his opposition to a large appropriation for enforcement. Senator Harris of Georgia has introduced into Congress a bill for a \$25,000,000 increase to enforce the prohibition law, and it ought to pass, and be expended in a way to do the most good.

Missionary Peter Winston Hamlett writes from Wusih, Krangsu, China: "During the twenty-one years of my missionary life I have never seen such golden opportunities in city and country to preach the gospel. I am overwhelmed with the bigness of the task that God has given me to do. My heart is aching because so many of my co-workers have been detained at home on account of the lack of funds, and can't be here to join in this great work of giving the healing message to these sick souls all about me. I wish I could take you on a little visit to our evangelistic center down in the heart of the city of Wusih, and let you see the people who come for one week. If you could see those faces intent upon knowing the real truth about Jesus, and could hear them ask questions which reveal the deep spiritual poverty of their lives, and then could see those faces brighten up when they are pointed to the Lamb of God which taketh away the sin of the world, then I think you would say something like this: 'Shame, shame on us; why don't Christian people give more to carry the gospel to the unsaved?' Yes, they are coming daily to our gospel meetings, and there is a sincerity about them that I have never seen before."

Dr. Forrest Maddox goes from the pastorate at Comanche, Texas, to Bay Minette, Ala.

Greenland Heights Church in Memphis becomes a mission of Bellevue Church, of which Dr. R. G. Lee is pastor.

Dr. J. E. Gates has been ten years at First Church, San Antonio. He has seen one of the most beautiful churches in the southwest built during his pastorate.

It is said that 56 people made profession of faith in the meeting at Griffith Memorial Church, Jackson. Pastor D. A. McCall was assisted by Evangelist Howard Williams.

The Word and Way says that in proportion to population there are twice as many Baptists in northeast Missouri as in the northwestern part of the state, and attributes the difference to the former section having a Baptist college.

Dr. J. M. Dampeer of Crystal Springs, a prominent practicing physician, and one of the best men in the state, has gone to Rochester, Minn., for an operation. May the Father return him to us in strength.

Dr. J. M. Dawson began his sixteenth year as pastor of First Church, Waco, on Jan. 1st. In fifteen years the church has doubled in membership, has four times the enrollment in Sunday School and gives five times as much to all objects.

Brookhaven Church called Dr. B. Locke Davis as pastor on last Sunday morning. Dr. Davis has done excellent work as pastor of Central Church, McComb, and in his present pastorate at Picayune. He took his doctor's degree in theology at the Baptist Bible Institute. We have not heard his decision as to this call.

Many of our denominational institutions are suffering from inadequate support. Some of them are in serious danger of permanent injury if not actual extinction. They have made their appeals to deaf ears or to souls that are callous with the love of the world. Our people are making more money today than ever before, and are depositing more in banks, investing in stocks and other things. And they are spending more on luxuries and comforts for themselves. And they are giving less to missions and benevolence. It is hard to account for this. The cry of distress goes up from our boards and our schools, but it is by many unheeded. We are nearing a catastrophe in our work unless we have a great breaking forth of giving among our people. The Christmas Thank offering was a dismal disappointment, in spite of liberal giving by a few. And yet Christmas presents of comparatively little real value were scattered right and left. Our people need to break all precedents in giving, and not only add ten per cent to their budget offerings but double them in many cases. Three times Jesus turned the searchlight into the soul of Peter with the question, "Lovest thou me?" and three times he said, "Feed my lambs, tend my sheep, feed my sheep". Do we need to sing, "Do not I love thee, O my Lord, Behold my heart and see and cast each cursed idol out that dares to rival thee?"

BOYS WILL BE BOYS—MAYBE

(By Plautus I. Lipsey, Jr.)

London, England.—English boys are just like American boys—only different!

Like almost every other living creature in this country, the little chaps we encounter in going here and there about London are much more orderly and restrained than the lads we knew (and used to be) in Mississippi.

Somehow I would hesitate to yell at a little fellow in the London street whom I wished to call, like I would at home: "Hey, kid!" No, it would hardly be the proper thing; it might upset the boy.

The English mother would say that her boy is "more civilized" than the American mother's boy. And she may be right, but I am sometimes inclined to think that "civilization" is often abused and made an excuse for coddling.

The middle-class youngsters over here, the children of ordinary folk like myself, are far behind the American youth in self-reliance, boldness, and initiative; they are not the self-starters that rambled about with me over the hills of Hinds County.

Little Tommy and Bobby in this island are often pestered, I suspect, with warnings from nurse and parents about being "a little gentleman". If my recollection is accurate, the childhood advice that I was accustomed to receive from my elders was to be "a little man"—and the "little" was dropped very early.

My wife and I took the young son of one of our English friends to an exhibition which was something like a "state fair" at home. There were all sorts of pleasure devices and the loudest and most attractive was a merry-go-round. This, I whispered to Sue, is what I would want worst of all if I were ten years old.

So I asked the ten year old London boy if he would like to ride on the merry-go-round. "No, thank you", he said—but I thought he was just being a little gentleman. When he again declined my invitation, I caught him by the arm and started to march upon a pair of painted horses on this "flying-jinny".

Did that husky boy grin and yell with animal delight? He did not. He burst into tears and wept with extreme dampness! For my part, I never felt more uncomfortable in my life. The boy was scared of the merry-go-round! Tears are not the worst things in the world; but after all, I thought, what are girls for.

If the English boy is not so self-reliant as the American, neither is he so audacious, and vulgar, a little rascal as the city kid at home. Compare, as an example, the news or messenger boys of London and New York. In London I could speak to one of these with the assurance of being answered in a respectful manner. In New York, I would address one at my peril. The London boy has more of the shyness of the small-town or country lad in America. The boy in Jackson, Mississippi, is rather between the London and New York boy in his manner.

We were strolling one fine afternoon in Kensington, a fashionable section of London, feeling like intruders. We observed two youngsters of about 14 years walking along in great dignity, clothed in striped trousers, long coats, gloves, and silk hats.

As we chuckled at their perfection, my mind went back to my own boyhood and the only "stove-pipe" hat it ever saw—one joyfully sported by Old Uncle Peterson, a negro with a great sense of humor.

With these memories, I sighed in mock regret and voiced my sentiments to my wife.

"I missed a lot of things in my boyhood", I lamented. "I didn't have the opportunities that boys have here today. Look at those little gentlemen! I never in all my childhood had such a glorious opportunity—to throw rocks and sticks at a pair of dude hats like those!"

GIVING OR TITHING

In your issue of Jan. 10th, I find three articles as follows: Why Give? How Much To Give? and To What Shall We Give? and after reading them and studying your good motive in presenting them I wonder why you use the word GIVE.

What we need today as a church is not a resolution to give to the Lord, (he is not a beggar) but a heart to feel, and eyes to see the needs of a sinking world and hands that are willing to reach down instead of up so often, and help somebody to be better and happier.

So far as giving is concerned there are very few that have anything to give. I mean by that—that until we have paid our TITHE we are still paying and not giving at all, and we cannot, in any way make a gift out of a debt, and the day we walk down to our grocer, or butcher and suggest a gift to him, he will hold us in question, and wonder why we don't pay him.

We go to the banks and borrow money and never question their right to interest, and pay as cheerfully as we receive it, yet we consider what we do for the Lord's kingdom work as a gift when really we have been in debt to him since the day we were born, and will always be.

Imagine a man in a ten thousand dollar home, and wearing a suit of clothes worth \$75.00, and riding in a thousand dollar automobile, with his hide full of good food, and all bought with GOD'S good money, when he has turned a deaf ear to the cries of the poor, and ignored every appeal made to him for his own good, not to mention the fact that he has refused to let God have his own.

The expression may be crude, but, we are more like hogs in the woods in this respect; they eat acorns all day and yet they never look up to see where they come from.

Let's look around us and take some observations: Take the regular tithers in any community, and compare them with the GIVERS, and you will soon get a conclusion, and in no case will you ever find a man who is faithful to his tithe in financial ruin, and the majority of them will tell you that it is their safest and best investment.

Even among people who do not claim to be Christians a few are found who are faithful to this principle, and they are always able to meet their obligations.

We are told in Prov. 3:9 to

"Honor the Lord with thy substance, and with the first-fruits of all thine increase". And any time we wonder what part we are expected to render to him we find in plain language in Lev. 27:30:

"And all the tithe of the land, whether of the seed of the land, or the fruit of the tree, is the Lord's; it is holy unto the Lord". And in Ps. 24:1 we read,

"The earth is the Lord's, and the fullness thereof; the world and all that dwell therein". And, in Haggai 2:8,

"The silver is mine, and the gold is mine, saith the Lord of hosts".

We would not forget our friends on earth, still we go on from day to day making use of blessings that ought to reach out to the lives of others, and while we are looking for more blessings, and receiving far more than we merit we may find Lazarus at our gate.

We are commanded to remember the Lord, and we are very forcefully reminded that our power to get wealth comes from him. Read Deut. 8:18.

Then when we ignore the fact that every thing on earth belongs to the Lord, (as we are told in Ps. 50:10, 11), our pride is shattered, and our last excuse condemned by the very sharp and stinging rebuke of our Lord and Master when he said in Matt. 23:23, "Ye pay tithes of mint, of annise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone".

Then after we have offered him all the arguments we are able, and after we have spent our-

selves offering one excuse after another, he comes to us with an appeal that if made to us by an earthly individual would move the stoutest heart, and loose the purse strings of a miser. As in Mal. 3:10, 11, we read the most pathetic appeal, and the greatest challenge ever made to man, we ought to read it daily.

If we are friends of the CHRIST we show it by our words, works, and deeds, and a few of them are these: To give (rather pay) God his own. God's money builds orphans' homes, for neglected orphan children, and homes where aged people may rest from their labors, and die in peace, and hospitals where helpless sick people may find refuge from a life of misery, and asylums where the blind, the deaf, and the dumb may find shelter, since the world don't need them in their plight. God's money feeds the hungry, gives drink to the thirsty, rocked a host of motherless babies to sleep last night, and will do more tonight, will nurse the sick, smoothe the pillow of the dying and dry a million tears.

Let's don't ever think of giving to GOD, but let him have his own, and we won't see any need for gifts.

Respectfully,

—S. A. Bailey.

"THE KING'S BUSINESS"

The following is an outline used at Prayer Meeting, in our church. I am glad to pass it on to others if you feel that it is worth the space it will take in the Record.

Our Church is a Branch of the Greatest Business in the World.

Our members are Assets or Liabilities in the business. Take stock of your life—Are you an Asset or Liability in your Church?

Are You—

Assets

Abiding in Him? John 15:4.
Seeking the Kingdom? Luke 12:31.
Serving Him? John 12:26.
Enduring? Matt. 24:13.
Testifying? Ps. 93:5.
Soul Winning? Prov. 11:30.

Liabilities

Lacking faith? Mar. 4:40.
Idle? 1 Tim. 5:13.
Angry? Prov. 29:22.
Backsliding? Prov. 14:14.
Idol worshiper? Ex. 20:3.
Living afar off? Matt. 26:58.
Ingratitude? Luke 17:17.
Tale-bearing? Prov. 11:13.
Inconsistent? Matt. 7:3, 4, 5.
Envious? Cor. 3:3.
Sleeping? Prov. 10:5.

How important it is for our Liabilities to be turned into Assets. Do you show that you are a Profit or Loss to your church?

PROFIT AND LOSS. Mark 8:36.

Yours truly,

—Clerk of First Baptist Church,
Picayune, Miss.

A PREACHER'S PRAYER

I do not ask
That crowds may throng the temple
That standing room be at a price;
I only ask that as I voice the message,
They may see Christ.

I do not ask
For church pomp or pageant,
Or music such as wealth alone can buy,
I only pray that as I voice the message,
He may be nigh.

I do not ask
That men may sound my praises,
Or headlines spread my name abroad,
I only pray that as I voice the message,
Hearts may find God.

—Ralph S. Centian,
Western Recorder.

Housetop and Inner Chamber

The article this week in the Budget and Stewardship Department is from the recent book by Dr. J. B. Lawrence, "Stewardship Applied in Church Finance".

Dr. W. B. Riley of Minneapolis will have charge of a party visiting Palestine in the spring, sailing from New York March 2. It will combine Bible study with travel.

Rev. Frank W. Carnett, pastor at Fayetteville, Ark. and his wife were killed in an automobile accident on Jan. 10. They were returning from a visit to friends in Oklahoma.

Dr. Joseph Goldberger, who treated the children of the Orphanage in Jackson for pellagra some fifteen years ago, and who is credited in the newspapers with having discovered the cause of that disease, died last week in Washington, D. C.

The building and Sunday School annex of the First Baptist Church at Fort Worth were destroyed by fire a week ago. It seems to be agreed that the fire was of incendiary origin, but so far it has not been discovered who were the guilty parties.

Devout men buried Stephens and made great lamentation over him. You can judge of the character of a man by the sort of people who attend his funeral. Recently a man died in the United States who had been conspicuous in promoting brutal prize fights. Well, you noticed who attended the obsequies.

When it became necessary to have a conference at Jerusalem to settle the question that was discussed at Antioch as to whether circumcision was necessary to salvation, Paul and Barnabas were "brought on their way by the church". That is these messengers went at the expense of the church. Is your church preparing to pay the expenses of its messengers to the Southern Baptist Convention?

At last we see one school adopting a plan which this writer advocated several years ago. The High School of Kosciusko will have a representative of every business or profession in the city to come before the students with a talk on his particular line of work. This is not only instructive to the pupils but will help them in forming judgments and decisions about their life work. Or if you speak the language of the up-pertendoms, it will enable them to be "oriented".

According to W. B. Riley in The Christian Fundamentalist, a majority of the board of the Los Angeles Bible Institute have voted requesting the resignation as dean of Dr. MacInnis. Dr. Riley further states that Dr. Campbell Morgan, Dr. Ralph Atkinson, Keith Brooks and four members of the board of the institution have resigned. It seems that the institute, which was started and has been promoted as a Fundamentalist school, has been slipping toward modernism under the leadership of Dr. MacInnis.—Ex.

Some surprising things come out occasionally in connection with the ownership and control of denominational institutions. It is now said that Baylor University's charter does not require members of its board of trustees to be Baptists. Nor does it require that members of the faculty shall be Christians or Baptists; only that they possess high moral character and professional training. We suppose that the trustees are elected by the state convention, though that is not absolutely true with all our Baptist institutions. Our people ought to learn something from the unfortunate experiences of others; for example from Vanderbilt University being lost to the Methodists when they thought they owned it.

The Foreign Mission Board's debt was reduced by about \$180,000 last year. It stood at \$965,401.64 on Jan. 1, 1929.

Dr. H. M. Harris, besides teaching in the Department of Christianity in Mississippi College, is pastor of four churches, preaching every Sunday. And the members of all these churches get The Baptist Record. He says he can't afford to preach to people who do not keep up with the Baptist procession.

You will be interested in the list of books desired by the Orphanage for use of the children in the grammar school. It will be published next week in "The Children's Circle". Help the children to get up these books and send to the Baptist Orphanage, Jackson, Miss. Ask the Sunday School Superintendent to make announcement about it in the Sunday School.

Dr. Henry Alford Porter resigns the pastorate of Third Church, St. Louis, to accept the call of First Church, Charlottesville, Va. He has been pastor in St. Louis for five years and is everywhere recognized as a speaker of ability and most pleasing address. Recently the building of the Third Church was burned and the membership has been worshipping in the Masonic Temple.

The following telegram was received Monday morning: "Failure of Christmas Love Offering brings crisis to Baptist Bible Institute. Bank refuses to carry installment of bond and interest falling due February first aggregating thirty-five thousand dollars. Please announce through your paper and ask friends of Institute to come to our relief at once with liberal gift or loan to help meet emergency. Situation urgent. W. W. Hamilton, President."

At a recent meeting of the Executive Committee of the Mississippi Baptist Hospital plans were adopted for the building of an annex to the present structure to cost \$50,000. The committee will proceed forthwith to let the contract and complete the building which will be connected with the south side of the present house. This addition was authorized by the last meeting of the State Convention and made necessary by the growth in patronage and increasing popularity of the hospital in Jackson.

The United States Senate by a vote of 85 to 1 voted to ratify the peace treaties made by Secretary Kellogg with nearly all nations. War is renounced as a means of settling international difficulties and the high contracting parties pledge themselves to adjust their differences by diplomatic and peaceful means. Many senators who voted for the treaty candidly say they do not think it will have any effect in averting war, but believe it well to do this in the interest of good will and prevent misunderstanding. It is at least a gesture in the right direction, and the senators were not willing to accept responsibility for failure to endorse any measure which cultivates amicable relations among the nations.

For two weeks a Bible Institute was conducted for the Negro preachers and other workers among them in the state, held at Jackson College. This is a regular annual feature of their work, and our Convention Board has lent them such assistance as practicable. This year the Sunday School Training Course was given by Brother E. C. Williams; the Stewardship Course by Brother G. C. Hodge; the W. M. U. Training Course under the direction of Miss Lackey with Miss Traylor and Mrs. Lipsey assisting; the Homiletic Course by Dr. B. H. Lovelace, who gave a series of Expositions of Romans. The editor was put on double duty, having two classes for two weeks in the study of the Acts of the Apostles as the original

Ministers' Manual. The classes were well attended, and those taking the work expressed great appreciation.

Jesus said, "If ye love me ye will keep my commandments". We often quote this to show that keeping the commandments is proof that we love him. This is legitimate, but it is not all that this scripture means. Back of this is the deeper truth that love to Christ is the impelling cause of obedience. If we ever expect to obey Christ as our Lord, we must have the controlling passion of love in our hearts. No slavish fear, nor mere respect for authority can bring the proper and complete obedience when love is left out, or is not given full sway. Wise parents will recognize this in dealing with their children. True obedience is possible only when love is strong. Other motives operate only under certain conditions, but love never faileth. Love is the fulfilling of the law. Our hope of being able to keep the commandments of God is to cultivate the love of God.

When we are exhorted to "exercise ourselves unto godliness", we must remember that godliness is the goal which we are trying to reach in this contest. He does not say exercise yourselves in godliness, but unto godliness. We do not practice looking pretty, or vigorous or strong to become beautiful or strong or vigorous. Strength and shapeliness are the result of the exercise. Godliness means God-likeness, the restoration of the image of God in us. We will become like God, not by trying to look like him, not by any process of imitating him, but by thinking his thoughts, incorporating his truth in our hearts, walking with him in daily fellowship, doing the same things he does, carrying on his work in the world; and by ridding ourselves of everything that hinders our doing these things. Forgetting the things that are behind and stretching forward to the things that are before, we press on toward the goal unto the prize of the high calling of God in Christ Jesus. This is nothing short of the likeness of God in Jesus Christ.

SLIGHT CHANGE IS MADE IN DATE FOR OPENING NEXT SESSION SOUTHERN BAPTIST CONVENTION By Frank E. Burkhalter

Due to an unforeseen conflict with a national convention of fire underwriters, scheduled to begin in Memphis Monday night, May 13, it has been deemed necessary to move forward the date set for the opening of the next session of the Southern Baptist Convention, likewise scheduled to meet in the Bluff City.

The original date for the Convention to assemble was Friday night, May 10, at 7:30, both the local Memphis committee and the committee on time and place for the 1929 session hoping the Convention messengers would remain in Memphis over Sunday and thereby make a larger spiritual impress upon the city than is likely if the majority of them leave for their homes before Sunday.

After the whole situation had been thoroughly considered by the Administrative Committee, a sub-committee of the Executive Committee, in conference with Dr. M. E. Dodd, chairman of the Committee on Order of Business, and Rev. R. Kelly White, another member of the latter committee, it was voted to have the Convention open its 1929 session at 9:00 o'clock Thursday morning, May 9. It is believed this will afford time for the completion of all important matters before the Convention before the delegates to the fire underwriters meeting begin to reach Memphis in large numbers.

Chairman Dodd of the Committee on Order of Business is considering the advisability of recommending a program this year that will assign certain hours for the consideration of purely business matters and other hours for purely inspirational messages. There has been very little opportunity afforded for inspirational hours at the Convention in recent years and Dr. Dodd hopes this deficiency may be supplied this year.

Editorials

A BIGGER AND BETTER RELIGION

That is exactly what is urged and provided for in the New Testament, in the religion of our Lord Jesus Christ. The provision is all there; it is ours to discover and appropriate it. And there can be no greater misfortune than to think we have already attained, and to be satisfied with what we have. Peter says, "Seeing his divine power hath granted unto us all things that pertain to life and godliness, . . . on this very account, on your part, adding all diligence in your faith supply the rest".

So it is all through the New Testament; but we are thinking of that prayer of Paul for the Ephesians, "That ye being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God".

This prayer of Paul would hardly have been included in the Holy Scriptures of God if the Spirit of God did not mean to set his seal of approval on it and indicate that the things for which he prays were proper things for us to pray for and to seek. We take it, therefore, as indicative of the line along which God works and desires for us to seek.

It is plain that he makes all enlargement of the Christian life conditioned upon love, the love of God in us, the deepening and growth of this love in our hearts, or our growth in the experience of Christian love. One part of this prayer is differently translated in different versions, and we call attention to it not because the meaning specially differs, but more to dwell on an important fact. One reading says, "That through faith Christ may dwell in your hearts in love". The other reading says, "That Christ may dwell in your hearts, that ye being rooted and grounded in love". Take your choice. But be sure that love is the first and chief manifestation of the presence of Christ in the heart; and that this is the subsoil which supplies the roots of the Christian life all its nutrition; and love is the solid foundation on which all the superstructure of the Christian experience, life, growth and development are based. It is important that we get this not as a matter of Scripture interpretation, but as a matter of the largest Christian life.

John says it in another way: "God is love, and he that abideth in love abideth in God". Paul says, "The fruit of the Spirit is love". That's first, and the rest of it all comes after. He that loveth not, knoweth not God. It isn't worth while trying to get by this first and foundation principle of the Christian life. There will be no enlargement except as we begin here and continue here. This is still the first and great commandment: "Thou shalt love the Lord thy God with all thy heart"; and the second is very much the same, "Thou shalt love thy neighbor as thyself". Love is still the fulfilling of the law. And remember that Jesus came to fulfill it; to put something into it and into men that would enable them to embody in themselves all that was ever embodied in the law. There is no chance to go any further until we have gotten ourselves rooted and grounded in love. Religious growth will be right out of this soil and no other. The structure of a religious life will topple over that it not built on love.

Strong to Apprehend

Anybody who reads carefully this epistle to the Ephesians will notice how Paul stresses strength, might or power. In this prayer for them Paul is asking that being rooted and grounded in love they may be strong to apprehend. The strength is largely in the foundation. Architects study closely the nature of the earth

on which a building is to be erected. The bigger and taller the building the more necessary to look to the foundation. Permanence and height depend on being well grounded. So with the growth of a tree. Let a good place be blown out with dynamite before a tree is planted, if you want it to be strong. There is much of growth before us in the Christian life, and it is for all eternity, and strength will be needed all along the way.

Paul says "strong to apprehend", not "able to comprehend". There are two differences between comprehend and apprehend. One is that comprehend is merely an intellectual process. It is simply taking in with the mind certain truths. That constitutes a man a philosopher, but not a Christian. To apprehend is personally to appropriate the truth which is presented to us. It is to absorb it; to eat it, to digest it, to use it in nourishing our spiritual life. Remember Jesus said, "Except ye eat the flesh and drink the blood of the son of man, ye have no life in you". And when the angel gave the little book to John, he told him, "not to read it, but to eat it". We apprehend the gospel when we make its truth our life, when we appropriate the very person and work of Jesus Christ for our own use and benefit. We have to have a good digestion for some of this, and so Paul prays that ye may be strong to apprehend.

There is another difference between apprehend and comprehend, even as an intellectual process. If we comprehend a matter, we take in the whole thing, understand it all, thoroughly and completely, once for all. But apprehending is taking it in partly or piecemeal. Nobody ever took in the whole truth concerning Jesus at one time, or in many times. There is always more left than we got; more still to learn and experience and always will be. We can only apprehend Him, partly understand and appropriate the fullness that is in Christ.

With All Saints

There is no such thing as large development in Christian life without contact with other saints. This is our chief source not only of growth in knowledge, but for the full expression of any and all Christian virtues. "All I know is what I see in the papers", has its application in Christian life just as much as it does in commercial, political or any social life. If our knowledge of any subject on earth were confined to what we could dig out unaided by others, there would be little individual attainment and no progress for the world in any line of endeavor whatsoever. If this is true of the world, it is all the more true of the church, or the individuals composing the church. Seclusion and isolation is atrophy, petrification, or putrefaction.

But we not only learn from one another, each one contributing something to a fuller understanding of the word of God and the fullness of Christ; but we furnish by these contacts the opportunity for Christian development and growth. Not only are we stimulated by the example and faith of others to greater desire and greater effort, these people provoke in us the exercise of all the Christian virtues, by their demands on us. Where would patience come in but for these contacts, and where gentleness, love, longsuffering, forbearance, purity, kindness, sympathy? Not only do their noble qualities excite us to emulation, but their weaknesses, needs and even their sins make their appeals to us and develop the same traits in us that we see in Christ. If in the eleventh chapter of Hebrews it was said of the former saints of God, "that apart from us they should not be made perfect"; then surely it is true of every Christian today that he will not become what he ought to be, not attain his proper stature in Christ, not be able to "apprehend what is the breadth and length and height and depth" except by what he may secure of help by contact and fellowship "with all saints", with all the people of God. All will contribute something toward his attainment of the goal of the Christian life. There are too many Christians today

that are like a corn stalk which grows up all by itself off in some fence corner.

What Is The Breadth, Etc.

Here are the four dimensions of the Christian life, "the breadth and length and height and depth". It is probably a mistake to say that these words are intended to be primarily a description of the Christian life. They are first of all an intimation of the nature of the purpose of God as revealed in Jesus Christ. They give you a look into the limitless vistas of the nature of God as brought within our horizon by the work of Christ. It is the apprehension of these as they relate to us that makes possible the full expression of Christian life. The knowledge of God and of Christ is life eternal. It is the vision of Him as in a mirror that transforms our lives from glory to glory. We grow bigger as we apprehend his greatness, and the fullness of his purpose concerning us, and the world, and the whole creation. We expand as we take in the breadth and length and height and depth of his nature and plan and work. How wide its compass! How long its continuance, how high its reach, how deep it goes to affect all beings and all our being! How slow we are to follow, even to understand the greatness of his purpose and plan. Our sympathies are so narrow, our vision so limited, our attainment so meager, our emotions so shallow! But he is patient, and the way is still open.

To Know the Love of Christ

All this expansiveness of vision, this wideness of purpose in all directions is to make way for the expression of the Love of Christ. These are avenues along which his love travels. They are the irrigation ditches through which is to flow the love of God as expressed in Christ. When the three kings of Israel, Judah and Edom went up against Moab, after seven days of marching they found themselves and their whole army without a drop of water and at the point of dying of thirst. Elisha tells them to dig the ditches and the Lord will fill them. The whole army turned to digging ditches and at the hour of the offering of sacrifice on the next day they looked and all the new channels were full of water. Growth in knowledge and understanding and enlargement of vision and experience are intended to be channels along which the full expression of the love of Christ shall flow. Our own ignorance and littleness hinders the full expression of the love of Christ. And even when we have grown to some apprehension of the greatness of God's goodness, we find ourselves face to face with the incomprehensible love of Christ. It passeth knowledge.

Filled Unto God's Fullness

There is no more daring expression of any truth in all the pages of the Bible. It conveys so much that it is difficult if not actually impossible to take it in. That a human being, a creature of the infinite God, should be filled unto all the fullness of God, there is no way to measure its meaning.

And yet this is the petition in the prayer toward which all that has gone before has been leading. For this are we also to pray, pray for strengthening with might by His Spirit in the inward man, pray that Christ may dwell in our hearts, pray that we may be rooted and grounded in love, pray that we may apprehend with all saints that is the breadth and length and height and depth, pray that we may know the love of Christ which passeth knowledge; and all this that it may culminate in our being filled unto all the fullness of God.

Many times in the scriptures this is shown to be the original and unflinching purpose of God, concerning man; that he may reproduce perfectly the moral qualities of his Maker; that he may show forth the excellencies of Him who called him out of darkness into light; that beholding as in a mirror the glory of the Lord, he may be transformed into the same image, even as from glory to glory. And God said let us make man in our own image. So God created

man in his own image; in the image of God created He him, male and female created He them. This purpose He has never abandoned.

To us this petition for the fullness of God means that there is no need in us which God is not willing to supply; no defect which He will not correct; no weakness which His presence will not overcome; no needed service to mankind which He will not enable us to render. God will fill all the places in our souls and lives where we are willing to make room for Him. He that descended among men is the same that ascended into the highest heavens, that by both experiences he might be able to fill all things. He pours His own fullness into the great waste and empty spaces of man's need. "My God shall supply every need of yours according to His riches in glory in Christ Jesus."

This is a continually expanding supply. There is no limit to be set to it, and it goes on forever. "Build thee more stately mansions, O my soul." Our growth will continue as we increase in knowledge of the Revealing Son of God. "His divine power hath granted unto us all things that pertain to life and godliness, through the knowledge of Him who hath called us." "We know not what we shall be, but we know that we shall be like Him, for we shall see Him as He is."

How poor are our interpretations of such words about the fullness of God; how meager our experience; how impossible for our minds, and our faith to grasp it all. Even Paul has to conclude this paragraph, or prayer, by saying, "Now unto Him that is able (mighty) to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the church and in Christ Jesus, unto all generations forever and ever. Amen."

There are two words in the New Testament which are translated "exercise" in our English version; the one from which we get our words gymnastic and gymnasium, meaning stripped or naked. The other from which we get our word ascetic. The first is the more common in the New Testament and is in accord with the idea in the twelfth chapter of Hebrews where we are told to lay aside every weight and the sin which doth so easily beset us that we may run without falling out the race that is set before us. Anybody who sees the present day athletic contests with more than half naked entrants will not need much explanation of the meaning of this word. There is much of natural desire and ambition that we will have to lay aside; much that belongs to the old man that we will have to put off, if we are to run a good race or make a good fight. Some of us have a heap to unload.

Press dispatches report that the Italian government and the Vatican have come to an agreement and settled their differences of 58 years standing. When the Italian army entered Rome in 1870, dispossessed the pope of much of his dominion and united the country of Italy into one kingdom, a breach was made between the civil government and the papacy. The pope has claimed that he was robbed of his temporal sovereignty and called himself a prisoner in the Vatican. For a long time faithful Catholics were forbidden to take any part in the civil government. But the Italian state has gone on attending to its own business. More recently Mussolini, the Fascist dictator, has tried to be friendly with the pope. After long negotiations it is announced that the Italian government pays the pope over \$50,000,000, for the land and buildings taken away from him and gives him some increase of territory to the southeast of the Vatican grounds. Better have a lawyer to draw it up and make it mighty plain.

The Atlanta jury evidently didn't take very seriously the alienist's opinions as to the sanity of the young man who killed a drug clerk just for the thrill.

Convention Board Department

R. B. Gunter, Corresponding Secretary

An Appeal For The Cooperative Program

For almost ten years our Conventions have held up before our people the Cooperative Program as the ideal. Churches likewise, with few exceptions, have expressed a desire for financing the Kingdom. Notwithstanding this expression, almost, if not every year, either institutions, boards or individuals have sought designated gifts for particular objects. The writer has contended all the way that such appeals violated and were subversive of the principle of cooperation. We have had no reason for changing our views along this line.

The principle of cooperation does not interfere with or supersede individual liberty or freedom. If an individual of his own volition, actuated by his own conscience, desires to make his contributions to some special object, there is no one who has a right to interfere further than to show how in a cooperative plan his gift may enable him to carry out the Saviour's command in a better way than it can be carried out by contributing to some particular institution. They are made in the main with good and worthy motives. The principle of cooperation, however, is violated if recipients make the appeal. The appeals made are doubtless due to the fact that the individual has more information concerning the needs of some particular interest than he has concerning others included in the Cooperative Program. It is also true that some interests appeal to us more readily than do others.

We find that some of our best laymen contributors share our views along this line. They find it hard to explain to the churches, after having made urgent appeals for the Cooperative Program, why it is necessary for special appeals to be made.

We would say also that since these special appeals have been made every year that the Cooperative Program never has been given a fair test to prove what it would do. There is no doubt but what if from the very beginning of the 75 Million Campaign all gifts had been made through the Cooperative Program that we would now be taking care of all the causes in a much better way than we are. Let us try it for 1929 to the letter in keeping with the plan of the State Convention. There is no more reason why one interest should be forced to borrow to meet its obligations during the year than there is for others to be compelled to borrow. Some are already forced to borrow and it is likely that others will because of the lack of equality in making appeals for help.

I believe too that where our denominational papers belong to the State Convention that the papers should adhere strictly to the plans laid out by the Convention. When this is done, much less space will be given for such appeals. No one would dare say that the interests which make these appeals are unworthy. But before making them, due consideration should be given to every other interest.

Chicago.—The annual report of the Julius Rosenwald fund discloses that since 1913 negro rural schools numbering 4,354 have been built in the South at a cost of more than \$20,000,000. One-third of it came from the fund, the rest from negroes, whites and county governments.—Ex.

President-elect Hoover has announced his purpose to see that a thorough investigation is made into the federal enforcement of the prohibition law. If there are mistakes, let's correct them; if there is a better way to secure enforcement, find it. It is enforcement that is needed, not modification.

DENOMINATIONAL SERVANTS ARE PRACTICAL STEWARDS

By Frank E. Burkhalter

In connection with the designation of 1929 as Stewardship Year by the Southern Baptist Convention, the writer is glad to state that the members of the Executive and Promotion Committees of the Southern Baptist Convention, who recommended such observance, are themselves stewards of their possessions.

Composing the Executive Committee are twenty-nine representative pastors, laymen and women from the various states. The larger Promotion Committee includes not only the Executive Committee but the secretaries of the general boards and heads of the other agencies of the Southern Baptist Convention, leading officers of the Woman's Missionary Union and the Baptist Brotherhood, the secretaries of the State Mission Boards and the editors of the Baptist state papers.

While the writer, from his personal knowledge of these men and women, believed that they gave a tenth or more of their income to the Lord's work, in order that he might have this assurance over their signatures he sent out a letter to all of them and asked for a personal statement from them on the matter. The replies indicate that these men and women who hold positions of denominational responsibility are not only tithers, but the majority of them at least give considerably more than a tithe and have done so for many years. Some of them are giving as much as thirty per cent of their income to God each year.

Heads of departments in all the general boards, as well as the executive secretaries, and the teachers in the Southwide seminaries, as well as the presidents of those institutions, are also giving a tenth of their income and more to the Lord's work.

It will be seen, therefore, that the debts and other financial problems of the denomination are not due to the poor stewardship of those who have been entrusted with denominational leadership. If one-fifth of all Southern Baptists gave as liberally in proportion each week as do the secretaries, editors and other denominational leaders, every debt on every Baptist cause, state and Southwide, could be wiped out in one year's time and the agencies of the denomination released for larger service in Kingdom building at home and around the world.

McLean Boulevard Church of Memphis, D. A. Ellis pastor, has plans drawn for a \$100,000 church edifice.

The Religious Herald is opposed to the Southern Baptist Convention receiving the messengers from the newly organized convention in Arizona, on the ground that it would foster divisions among the Arizona brethren. It appears to us the divisions are already there. The old Arizona Convention claims to be sound in the faith, but when did you ever hear a church or convention claim to be unsound.

Pastor J. Frank Norris says that after the burning of their church 17 years ago a theater was rented at \$200.00 a Sunday, and that this contract was canceled because pressure was brought to bear on the theater company by people opposed to the church; but after their recent fire this same theater auditorium was offered them for use free of charge with light and heat furnished.

THE TEMPLE WALL

Ernest O. Sellers

One of the places a Palestinian pilgrim is sure to visit, when he reaches Jerusalem, is KOTEL MAARAI, more familiarly known as the "Jews Wailing Place."

When this spot first began to be used as the center for Jewish prayer is not known. The Crusaders, we are told, desecrated it and also the surrounding area, but Sultan Selim in 1517 gave it to his Jewish subjects to be an inviolate and an everlasting place of prayer.

The wall is not long nor exceedingly high. It is supposed to be a surviving portion of the western foundation wall of the old temple and here Jews gather from all parts of the earth. To reach the place one has to traverse the narrow secretive bazaar lined streets (more properly, alleys). Here one finds the most singular open-air sanctuary perhaps on earth, curious for the tourist but glamorous with a peculiar sanctity to its devotees, some of whom are constantly in attendance. Heedless of wind and weather there gathers a motley assembly of Temenite, Bokhara, Georgian, Persian, Moroccan, in fact Jews of every sort, sect or nation on earth, wearing their native garb and multicolored turbans or some with flat crowned, broad brimmed hats and a curl of hair, hanging in front of each ear. Here they stand close to the wall, or temporarily turning to the opposite side of the narrow passageway, to sit and rest or else engage in conversation.

As they stand close to the wall, or caress and kiss it, they moan and recite each in his own language, their prayers, and many of them are shedding tears.

It is not exactly correct to call this wall a "wailing wall", more properly we should call it a place of prayer. Nowhere else on earth can a spectator behold more intense and soaring prayer, more wholesouled and spontaneous outpouring of a people seeking God, of complete and spiritual absorption. Some seem to be repeating over and over the same petition, others reading from their Hebrew Bible (Lamentations chiefly we were told).

Why do they gather here and what are they praying about one instinctively asks and our guide tells us that chiefly they are praying about the present scattered condition of Israel and for the restoration of Jerusalem and the Temple, though some, of course, present personal petitions. Viewing the sight one comprehends in part the words of Solomon, "What prayer and supplication soever be made by any man, or by all thy people Israel, who shall know every man the plague of his own heart, and spread forth his hands toward this house." (I Kings 8:38.)

Each devotee seems oblivious of his neighbor, who may even be touching his elbow, of onlooking spectators, of everything in fact excepting the wall he faces and his devotions. They do not pray in common, though some small groups seem to be swaying to one rhythm. The effect upon an observer is a meaningless chaos, formless and casual. Guides urge you not to use your camera, and conflicts between Jew and Mohammedan are frequent either at the wall or in the narrow passage near by.

One or two impressions must of necessity remain in the mind of the thoughtful pilgrim. Prayer to some is a real experience, else this program could not continue as it has through the centuries. But prayer does not depend upon forms, languages or even concerted effort, nor is it limited to time. These devotees do not interfere with each other. They pray along side, not against each other. Differences of sects and nations do not interfere with their peace and devotion. As one has expressed it, "The Western Wall (if it be such) is a symbolic expression of religious tolerance."

One forgets his curiosity as he observes this place of prayer and comes away impressed by the fact that he has witnessed the sincere devo-

tion and earnestness of some men and women of this world who earnestly pray and persist in spite of delayed answers.

The Baptist Bible Institute,
New Orleans, Louisiana.

A GREAT AND GENEROUS GIFT

Widespread publicity has already been given to a proposition that was pending by which Mrs. George W. Bottoms, of Texarkana, Ark., would make a large and beneficent gift to the Home Mission Board school in Havana, Cuba. This publicity was unauthorized and ill advised and has served to create in many quarters a wholly wrong impression as to Mrs. Bottoms' intention and as to the nature of her generous gift.

The matter was pending between her and the Home Mission Board, but not complete, and inadvertent reference to the matter in some of the Atlanta pulpits brought it to the attention of the press. The newspapers felt that as the matter had gained some publicity, they were compelled, as public journals, to deal with so large and generous a gift in prospect. The press is not to be censured. It was actuated not only by a sense of duty to the public, but also by a disposition to recognize a great public benefaction, to pay just tribute to its author and to felicitate the Home Mission Board and Southern Baptists.

Mrs. Bottoms has been somewhat embarrassed by the flood of letters and appeals which have come to her, as the result of this widespread publicity and of the impression made that she was giving a half million dollars, outright, in cash, to the Home Mission Board and that she had large additional sums to be distributed to various and sundry missionary, educational and charitable enterprises.

The matter has now taken definite form and this definite, official and authoritative statement is given both to the secular press and to the denominational papers:

For several years it has been an open secret that Mrs. Bottoms has had it in her mind to do a large thing for the Home Mission Board school in Havana, Cuba. During Mr. Bottoms' lifetime, Mr. and Mrs. Bottoms gave to the Home Mission Board \$100,000.00 stock in a successful lumber company. The dividends on this stock have brought large sums to the Home Mission Board. At the time the gift was made Mr. Bottoms requested that Mrs. Bottoms should have the privilege of directing where and how the income of this stock should be applied. At a later date, Mrs. Bottoms requested that this income be devoted to the building of a school in Havana. Up to May 1, 1927, the Board had realized \$119,000.00 from this stock, which had been used in the general work of the Board. At that time an agreement was made between Mrs. Bottoms and the Board that thereafter all income from this stock should be devoted to the building of the Havana school and that, as soon as its financial condition would allow, the Board would also devote to this same purpose the amount already used in the general work of the Board.

At the present time, Mrs. Bottoms has entered into a formal agreement with the Board, which provides, as follows:

That the \$38,000.00 accruing in dividends since the former agreement was made shall now be set aside for the Havana school. To this amount she will add \$50,000.00, which she now has in hand together with four per cent interest on same from the date it was placed in the bank. To these two amounts the Board will add the dividends from the \$100,000.00 gift referred to above. These sums are to be used in the erection of a boys' dormitory and a girls' dormitory on the lots owned by the Board and in these two dormitories provision is to be made to take care of the administrative life of the school until an Administration Building is needed and can be provided. In two or three years, when it is really needed, she agrees to put up a magnificent Administration Building. Mrs. Bottoms further agrees, con-

tingent on her sources of income, to provide an endowment fund. All of this is contingent upon her income from certain stocks which are specified in the agreement and might be changed by any providential intervention, or serious misfortune.

The whole matter will be subject to the approval of the Southern Baptist Convention in its annual session in Memphis next May, the agreement providing that if the Southern Baptist Convention, by direct affirmative action, should disapprove of the matter, the Home Mission Board would be absolved from obligation, under the contract.

It is only proper to say, in connection with this formal and official announcement, that we are advised that Mrs. Bottoms has already made definite plans for the distribution of her holdings and her estate and that the many enterprises and institutions which are appealing to her for large and generous gifts may not hope to have their requests granted. We cannot but believe that our Baptist brethren charged with these enterprises will have a deep sense of appreciation for what Mrs. Bottoms is doing and will not tax her limited strength with multiplied appeals. Mrs. Bottoms is able to speak for herself, but we feel it just to her to make this frank statement, in connection with this announcement.

This is the largest single thing which has happened in Southern Baptist life for many a day and ought to arouse and thrill our people as they have not been aroused and thrilled since the peak days of the 75 Million Campaign. The stimulus which we are sure will come as the result of this gift ought and we believe will bring tremendous increases in the contributions in all of our churches to the Cooperative Program. We hope it may mean one million dollars between now and the meeting of the Southern Baptist Convention.

(Signed)

Arch C. Cree,
Executive Secretary and Treasurer.
Arthur J. Barton,
Office Secretary.
L. R. Christie,
President.

STEWARDSHIP OR STAGNATION, WHICH?

By Frank E. Burkhalter

It appears that Southern Baptists are facing the necessity of immediately choosing between a larger and more general practice of stewardship and stagnation. The receipts of the general work of the denomination through the regular Cooperative Program are gradually dwindling, with the result that every form of our cooperative activity is suffering because of inadequate support.

That this decrease in the cooperative distributable receipts is not due to dissatisfaction with the plan and methods of the Cooperative Program is proven by the fact that the response to recent special appeals for individual causes have been equally disappointing. Southern Baptists are making and spending far more money than ever before. Collectively they are giving more into the churches than ever before, but an undue proportion is being retained at home for purely local work while missions suffers.

We are not unmindful of the fact that there are many thousands of loyal Baptist men and women who give regularly, liberally and even sacrificially to the general work of the denomination, as well as to the local work of their churches. The number of such devoted faithful ones in most churches, however, is very small in proportion to the total membership, and as a consequence, the average per capita contribution of Southern Baptists to all purposes is yet about the lowest of any denomination in America.

Have Not Stressed Stewardship

This situation is true despite the prosperity which the South, for the most part, has enjoyed now for a period of years. There is no implication in this connection that Southern Baptists are

more selfish and covetous than other people, for we do not believe they are. It is a fact, however, that our denomination has not given as much attention to the study and propagation of the doctrine of stewardship as other religious bodies have done, and, as a consequence, we have not enjoyed a corresponding growth in the art of systematic and proportionate giving.

But no spasmodic or periodic study of stewardship will produce the permanent results that are needed. A stewardship program that aims to win a man's money without winning his interest and his affections is doomed to failure. That stewardship which God will own and bless in the lives of his children must bring those children to see that they are not their own, that they have been bought with a price, and that out of love to God and appreciation of all his manifold blessings they must place their time, their energies, their talents, their influence, their possessions and whatever other endowment and resource they may have at God's disposal.

It was the promotion of this conception of Bible stewardship that the Southern Baptist Convention had in mind when it asked the churches to observe 1929 as Stewardship Year. This is the conception of stewardship which the Executive Committee of the Convention is asking pastors to proclaim to their people this year. It is possible for the pastors to revitalize the Baptist life of the South within a very few years through first acquainting themselves with the great doctrine of stewardship and then proclaiming it to their congregations "precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little". Along with most other people, hundreds of thousands of Baptists are buying the latest designs in automobiles, radios and other luxuries because they have these things attractively presented to them daily in the papers and on the bill boards. These same Baptists who love God and his causes can be led to support the Lord's work, though stewardship and missions must be presented to them interestingly and often.

In no other way than a larger study and practice of the principles of stewardship, can the millions of Southern Baptists in this era of prosperity and ease be saved from covetousness and spiritual stagnation. In no other way can the Baptist agencies for the promotion of Christ's Kingdom be adequately financed. In no other way can Southern Baptists of this generation discharge their responsibility for the evangelization of a lost world and lay up for themselves adequate treasures in heaven.

DR. B. H. CARROLL ON TITHING

Jeff D. Ray

In December of 1894, Dr. B. H. Carroll preached in Waco two sermons entitled "Four Good Works for 1895." These sermons were published in tract form by order of and at the expense of the First Baptist Church. On the subject of tithing he has the following to say:

"It is far from my purpose to make an argument looking to the conclusion that the Mosaic law of the tithe is binding on Christian conscience, or is a measure of Christian obligation. It is not the oldness of the letter, but the newness of the spirit of which I speak. I would have you see in Christ the body and substance of all Old Testament shadows. In these shadows were underlying principles. I would not have you look upon the tithe as a law in the Jewish sense, for then would you stop at the law. But, do this much, looking at the expansive income regularly set apart as holy to God best enables you to honor God with your substance. Then, as you would not rate yourself below a Jew under the law, voluntarily commence with a tenth as a basis—an initial point of departure."—Baptist Standard.

Bellevue Church, Memphis, recently gave Pastor R. G. Lee a beautiful sedan car, which expresses their love and promotes the work.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

THE BIBLE PLAN OF CHURCH FINANCE

Every One Giving

When Christ commissioned his disciples he said, "Go ye"; when he indued them with power they were "all filled"; and when they reacted to this commission and this infilling "not one of them said that ought of the things which he possessed was his own", but "as many as had lands or houses sold them and brought the money to the apostles" where it was put into a common Kingdom fund. This is the financial program of the first New Testament church. The Holy Spirit here blasts out the barriers of selfishness which lay in the way of world evangelization. Evidently it was not a law from without, but an impulse from within that shaped their action.

What we are concerned with now, however, is the fact that all of these New Testament Christians came to the same conviction and reacted in the same way. How could it have been otherwise when the impulse in each one was the same. But note especially that each one acted independently. It was not mass action. It was not by vote of the majority. It was the free response of individual souls to the impact of the Holy Spirit within; it was Christ shining through each one in particular.

This is the New Testament method. Christianity deals with individuals. Christ died for all men, but he did not die for them en masse, he dies for them and saves them as persons. Each one's relation to God is a matter wholly between him and his Maker. Each one's life is his own, and he must face for himself his duty to the church, to the Kingdom of God and to a lost world. The glorious thing about the first New Testament church is that the members, each living his own life in his own way, came to think and act in unison. They all—every one of them—under a mighty spell of the Spirit subscribed to the financial budget of the church. Right here comes to light the elemental energies capable of building a new world. What we need today is the motive of the first Christians; the dynamic of a vital and impelling conviction that puts every member solidly behind the financial program of the church.

Every One Giving Every Week

The New Testament method of church finance provides for constant and continuous support. Paul says, "Upon the first day of the week let every one of you lay by him in store". This weekly giving was to prevent a high-pressure collection. It is the method provided by divine grace for the continuous opportunity of the stewardship impulse. It also affords an excellent opportunity for the cultivation of the devotional spirit in church finance. While coming with song and thanksgiving into the sanctuary to worship it is well also to "bring the tithes and offerings into the storehouse". The financial program of the church should be tied up to the worship of the church.

Weekly giving hooks up immediately the earning of money and the giving of money. This is essential. Every one should give while the honest toil of earning is still upon him; the money then given is his present expressed experience, a piece of his very self. The trouble about giving only once a quarter or once a year is that it puts the earning and the giving too far apart. It allows time for the blighting idea of ownership to grow up and mature in the soul of the earner. It also makes church finance dependent upon the whims of the few who have already earned their money instead of upon the habits of the many who are daily earning their living. The further apart we allow our earnings and our giving to be separated, the more dependent our church work

becomes upon the accumulations of the prosperous. This identifies our work with the interest of capital, but does not make enough of the world of labor. Let every one, rich and poor alike, bring week by week all the tithe of his income into the storehouse of the Lord and the earning and the giving of money will be tied up in one stewardship.

Every One Giving To Every Object

The ideal is reached in church finance when every member gives every week to every kingdom object. This would require, of course, that each church put on a full-rounded, well-developed Kingdom program; a financial budget in which every interest and object of the Kingdom is included. The New Testament plan of church finance provides for just this thing. The program of Christ promotes a Christian ministry of teaching, preaching and healing.

Our denominational work is projected on this basis. The cooperative program of Southern Baptists provides for the support of all the work. It also enables the individual giver to have a full Kingdom program in his giving because it includes every sort of service that any one might wish to render. As Dr. M. E. Dodd says: "This Cooperative Program enables me to do all that needs to be done because it includes every sort of service to every sort of somebody that any sort of anybody may wish to render. It is the only program in the world that is all inclusive of every human need. Other institutions and organizations serve young men exclusively, or young women and boys, or the sick, but none of them except this includes all human beings. This Cooperative Program serves needy humanity of all ages, classes, races, colors, nationalities, kindred, peoples and tongues in all parts of the world. Therefore, there is no justification for anyone feeling that it narrows his life and service and influence for him to concentrate all his efforts in this Baptist Cooperative Program. It is the widest, broadest, biggest, fullest, richest program of service to be found on the face of the earth."

Launching the Financial Campaign

The pastor is the key-man but he stands on the inside of the church and must open the church to the Kingdom work from the inside; Baptist churches are never opened from the outside. Let us dig in here in church finance. A healthy local church life developed on a New Testament basis and true to New Testament principles will produce money as one of its fruits just as a healthy apple tree will produce apples. If once our churches are vitalized by a sense of stewardship and yoked up to the Kingdom program of Christ in a real cooperative way the financial problem will be solved. Our problem is to awaken in Baptist church life a sense of Kingdom responsibility.

Enlisting the Members

The final source of revenue in Kingdom work is the individual member of the church. In fact, the individual believer is the primary unit of life and power in all church and Kingdom work. Every program must get back to him. Every activity in Kingdom affairs must root in his life and be supported by his faith and devotion and contributions if it would succeed. Stewardship roots here and church finance roots here. The big problem in church finance is wrapped up in the task of enlisting the membership of the churches and putting them on the payroll of the Kingdom of God. The unenlisted members of a church are its undeveloped resources. There is all but enough undeveloped and unused financial strength in every church to double the efficiency and the effectiveness of the church if it could be enlisted

Mississippi Woman's Missionary Union

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The Week of Prayer Literature for Home Missions will be mailed from this office early in February—allowing plenty of time for all officers to order the needed leaflets from Headquarters and for what other preparations may be necessary in order to make the Week one of intense study and prayer.

"The Heart of Home Missions"

Mrs. Una Roberts Lawrence has prepared for the Prayer Week a booklet with the above title, about the size of the booklet "Waiting" that we found so helpful during our Foreign Mission Week of Prayer. This booklet may be used as a mission study just as that booklet was used. The price to organizations in such numbers as may be needed will be twenty-five cents a copy.

If you wish to order the book and study before hand, send the price to "The Home Mission Board, 804 Mortgage Building, Atlanta, Ga." We trust a number of societies will take up this study, and thus be prepared for the Week of Prayer.

Our Christmas Offering

We have received to date on the Lottie Moon Offering the sum of \$13,686.07. We are aiming for \$20,000.00.

Now because your Secretary herself has just had Flu, she realizes well what it means to try to accomplish anything when sick or even just after recovering from the disease.

But, beloved, so many societies have not yet sent in their offering. Each day letters come bringing checks, and expressing regret about being so late, but could not write earlier on account of Flu.

Send the amount you have RIGHT NOW, if possible. We are mailing the report to Mrs. Lowndes, but she gives us the privilege of adding to it up to Feb. 1st. Surely we do want to meet our aim. I know every Secretary, every sister will do her best this closing Ruby year.

Suggested Leaflets—Supplement to Program February—Where Races Meet

	Cents
Dreams	3
Eeny-Neeny-Miny-Mo	3
Forget-Me-Nots	3
Human Relationships in Industry.....	3
Peter Pole	3
Theodore of the Alley.....	3
The Church's Opportunity Among Foreign-Speaking People.....	3
The Stranger Within the Gate (A Pageant)....	10

A Mother Prays Gene Hinman

Oh, little Lad of long ago, with grave and child-like eyes,
 What did You know of future woe, of bitter sacrifice?
 Perhaps You played beneath a tree with giant arms flung wide,
 And did You see a bloody cross upon a stark hill side?
 O, did you hear the tramp of feet, the clash of Roman spears,
 Or know the mob, the long, dark night, or Mary's bitter tears?
 Once like a little lad of now, so many years apart,
 You rested on a mother's breast, you knew a

mother's heart.

Oh, little Lad of long ago, Who trod that sorry way,
 Look down upon this child of mine and keep him safe, I pray.

—Gene Hinman, in Southern Churchman.

Remember the Love of God

Last year there was found in an African mine the most magnificent diamond in the world's history. It was presented to the king of England to blaze in his crown of state. The king sent it to Amsterdam to be cut. It was put in the hands of an expert lapidary. And what do you suppose he did with it? He took this gem of priceless value. He cut a notch in it. Then he struck it a hard blow with his instrument and lo! the superb jewel lay in his hand, cleft in twain. What recklessness! what wastefulness! what criminal carelessness! Not so. For days and weeks that blow had been studied and planned. Drawings and models had been made of the gem. Its quality, its defects, its lines of cleavage had all been studied with minutest care. The man to whom it was committed was one of the most skilled lapidaries in the world. Do you say that blow was a mistake? Nay, it was the climax of the lapidary's skill. When he struck that blow, he did the one thing which would bring that gem to its most perfect shapeliness, radiance, and jewelled splendor. That blow which seemed to ruin the superb precious stone was in fact its perfect redemption. For, from these two halves were wrought the two magnificent gems which the skilled eye of the lapidary saw hidden in the rough, uncut stone as it came from the mines.

So, sometimes, God lets a stinging blow fall upon your life. The blood spurts. The nerves wince. The soul cries out in an agony of wondering protest. The blow seems to you an appalling mistake. But it is not, for you are the priceless jewel in the world to God. And He is the most skilled lapidary in the universe. Some day you are to blaze in the diadem of the King. As you lie in His hand now He knows just how to deal with you. Not a blow will be permitted to fall upon your shrinking soul but that the love of God permits it, and works out from it depths of blessing and spiritual enrichment unseen, and unthought of by you.

—James H. McConkey.

A DAY AT THE BAPTIST PARSONAGE Balboa, Canal Zone

Sometimes we seem to have a specially busy day, although all the days could be filled from morning until night and often are. Here is a brief account of one.

After breakfast and prayers our niece, Eva Davis, went off to Daily Vacation Bible School for American children at the Y. W. C. A. I went to the kitchen to make some marmalade. Front door bell! An old, frail-looking, very respectable West Indian who had traveled to Panama from Bocas-del-Toro looking for work. I gave him a chair and a paper to read until Mr. Witt returned. Back to kitchen. A ring at the side door (the one that leads to Mr. Witt's study and office)! There stood a priest in his robes. He could not speak much English but showed some dirty cards and other papers which stated that he was begging for an orphanage in Europe!

Having gotten rid of the priest back to the kitchen again. Mr. Witt returned and did what he could for the old man on the front porch by telling him where to go to look for work. After finishing the marmalade and washing out a couple of dresses there was dinner to prepare while our little maid did the ironing etc.

After resting awhile during the heat of the early afternoon, I began to write some letters, planning to follow them by correcting some material for printing and then to study for the teacher-training class which meets here once a week at 7:30 P. M. But barely had I written the first page when a visitor came and we chatted for an hour on the front porch. As she left, the telephone rang! An English lady in distress coming to see Mr. Witt at 6 P. M. So supper had to be hastened that he might be at liberty to serve her. She came at 10 minutes to six just as we were finishing supper. I made her a fresh cup of tea and some toast while she told us the sad story of a young man boarder who had been getting desperately drunk, had lost his position and owed her a considerable amount of money. She, herself, is a pitiful case, having lost her husband after an operation a few months ago and being left in Panama City with an aged aunt to support. She decided to take boarders and this is the result of her first venture. Mr. Witt took her to the Y. M. C. A. to find the young fellow who had a room there, but he was out.

When Mr. Witt returned he had to leave at once for a prayer meeting in a church seven miles distant and once again I sat down to study my lesson. Another ring at the front door! This time a young West Indian boy, a pupil in one of our Sunday schools, to borrow a dollar with which to bring his mother home from the hospital where she, a few days ago, lost a little baby. After giving him the dollar, I prepared the blackboard for my lesson and by this time the young people had assembled. We had an interesting lesson. First a short talk on the principles to teaching, then a study of Sunday's lesson followed by each pupil filling in their outline maps the names of places mentioned. The lesson was "The First Missionaries" and we are beginning to trace Paul's journeys.

All of these young people are West Indians attending our nearest church in Panama City. They are a very interesting and interested group and we are looking for them to become intelligent and efficient workers in the church and Sunday school. Some of them are already teachers. At 8:45 the class left and after tracing a map on my blackboard for next lesson I went to my room so utterly exhausted that I did not know how to undress. And here's "the end of a perfect day" or imperfect!!

—Mrs. Stephen Witt, Panama.

News and Truths, edited by H. Boyce Taylor, has had 25 years of life and is still earnestly contending for the faith once delivered to the saints.

The first non-Catholic preaching done in St. Louis was by Rev. John Clark, a Baptist preacher who began preaching in a private home in 1798. At that time the preaching of other faiths than the Catholic was forbidden by Spanish Colonial law.—Ex.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y
P. I. LIPSEY, Editor

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advance

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word,
which must accompany the notice.

East Mississippi Department

By R. L. Breland

Baptist Who's Who

I am in receipt of the minutes of
the 1928 session of the Mississippi
State Convention. It has much val-
uable information relative to Bap-
tist cause and work in our State.
Thought perhaps some figures as to
the relative standing of the various
district associations might be of in-
terest, so I have compiled the fol-
lowing statistics:

Largest association, the Hinds-
Warren, with 8,694 members; Se-
cond largest, the Lebanon, with 6,-
687. The smallest New Choctaw
(Indians), with 254 members; small-
est White, Hancock, with 596. Re-
porting most baptisms, Lebanon,
with 405; Second largest report,
Pearl River, with 328. Smallest num-
ber baptisms, Hancock, 26. The as-
sociation receiving greatest number
of Baptist Records, Panola, with 605;
Second largest, Lebanon, with 580.
Having largest number enrolled in
S. S., Hinds-Warren, with 5,688; Se-
cond largest, Lebanon, with 4,858.
Largest denominational gifts, Leban-
on, with \$41,987.73; Second in gifts,
Hinds-Warren, with \$34,371.23. Mak-
ing largest W. M. U. contribution,
Hinds-Warren, with \$36,205.85; Se-
cond W. M. U. gifts, Lauderdale, with
\$15,544.08. The total membership in
the State is not given, but runs well
over 200,000.

From these figures it may be seen
Who's Who among the Baptist As-
sociations of our State, especially a-
long the lines mentioned. Hinds-
Warren has more members than any
other, but it has two of the large
cities of the State, Jackson and
Vicksburg. Lebanon is reported
with the largest denominational gifts.
Association having most B. Y. P.
U's is Lebanon, with 58, and an en-
rollment of 1,388, the largest; Hinds-
Warren comes second with 46 un-
ions and 1,104 enrolled. Lebanon
scores more points than any with
this count.

Notes and Comments

The Baptist Church at Union,
Miss. is just completing a \$35,000

brick house of worship, and right by
its side a splendid pastorium for its
big pastor, Rev. G. O. Parker. They
are a happy people. The letter be-
low from the clerk, Bro. W. W. Mc-
Lemore, gives something of the spir-
it of the church.

"Do you want to see the very
happiest folks anywhere? We will
occupy and hold our initial service
in the First Baptist Church's new
brick building on Sunday, Feb. 3rd,
and invite you to help in and be with
us and pray for us and watch our
joys in being led and permitted to
honor God to build a temple unto
His matchless Name.

"We are writing all the old pas-
tors to come and we are praying
that they may do so. Rev. G. W.
Breland, who was serving the church
when we moved to Union, is among
the joyous saints of the blessed Re-
deemer in mansions prepared by our
Saviour, so we want you to come
that day and slip into the service
and enjoy it and rejoice with us."

It will be my joy if permitted to
be there with those brethren and sis-
ters beloved.

Mrs. John T. McPhail

Our hearts were made sad when
the news came that Mrs. Lula Mc-
Phail, wife of Rev. John T. McPhail,
of Slate Springs, had gone home.
She was the daughter of A. A. and
Amelia Clarke, born March 5, 1866.
She married John T. McPhail Dec.
26, 1887. Ten children came to this
union, six of whom still live. She
joined Bethel Baptist Church in early
life and was a member of Slate
Springs Baptist Church when death
came on Jan. 5, 1929. She was bur-
ied in Slate Springs Cemetery, her
pastor, Rev. J. B. Middleton, con-
ducting the services, assisted by
brethren Carter, Bridges and Spikes.
She for 41 years was a faithful
wife and mother, and served her
Lord faithfully. May the Father
comfort the aged husband, children
and other relatives and friends who
mourn her going from them. We
hope to meet her some sweet day
in a fairer, brighter world than this.

BAPTIST MEMORIAL TRUSTEES

MEETING

When the trustees met on Jan-
uary 15th in their annual gathering
there were no burning questions to
worry them, but only rejoicing and
thanksgiving. It was to hear report
of another best year. Dr. W. T.
Lowery, president, and the other of-
ficers were re-elected. The Board
expressed their appreciation of the
services of Superintendent George
Sheats, and A. E. Jennings, chair-
man of executive committee.

During 1928, 13,138 patients were
admitted, an increase of over 1,000
over the previous year; from Ten-
nessee 8,386; Mississippi 2,149; Ar-
kansas 1,914; other states, 689.

There were 3,034 charity patients;
from Tennessee 1,955; Mississippi
373; Arkansas 524; other states 182,
cared for at an expense of over
\$200,000.00. The usual discounts
were extended to 106 ministers and
their dependents amounting to over
\$11,000.00.

The superintendent's report spoke

in commendation of the Training
School, the religious activities and
the Woman's Auxiliary; 26 nurses
graduated in 1928 and there are 173
students in the school.

As a result of the business success
in the operation of the Physicians
and Surgeons Building, in stores,
physicians' offices, hotel and garage,
as well as in operating the hospital,
satisfactory payment was made on
the cost of the new building and a
number of outstanding improve-
ments were made, as follows: Beds
for charity have been increased in
number; the old lobby on the second
floor changed into beautiful five bed
wards, where patients desiring such
service get it for \$10.00 per week,
with operating room etc. for half
price; excellent interne quarters on
first floor.

In patients admitted Baptists led
with 3456 and Methodists next with
2494 and all other denominations
represented.

There were 7766 surgical opera-
tions performed, 32,630 laboratory
examinations, 4357 X-ray examina-
tions. Births numbered 403 and the
death rate was a little over 3%.
Total number of patients admitted
since the hospital opened in 1912,
128,944. The Woman's auxiliary
served a delightful lunch and all
went home happy.

—M. D. Jeffries.

FROM BROTHER PATTON

In this week's paper appears a very
fine and appropriate plea at this
time. "A plea for a better under-
standing among those who are one
in heart and ideals." Written by my
friend and brother of 57 years
standing. I thought it good enough
to send it to The Commercial Appeal
with request for them to copy it in
their "Letters to the people". In
the "Housetop and Inner Chamber"
is letter "To Trustees of Baptist
Orphanage, by the Children in the
home". At the Convention I request-
ed that I be not reappointed. I
was a Trustee when Brother Carter
resigned and Bro. Massey elected to
succeed him. I stayed over a day or
two to see how Bro. Massey would
start off. He called all the matrons,
farmer and wife, heard him tell
them what we would expect from
each, was pleased with that. We
have had a preacher for Supt. They
can reach the churches by preaching
to them. He has a lovable disposi-
tion, he knew the children and they
loved him. He brought the glee club
to Shubuta for one afternoon and
evening and the church gave them
check for \$200.00. He was very suc-
cessful in the Thanksgiving dona-
tions for the free cars. The special
collection this year has been bet-
ter than usual. Had I been pres-
ident of the Board I would have in-
vestigated what caused Bro. Mas-
sey to offer his resignation.

I was president of the Board of
Trustees for several years and it
is a big responsibility to feel you
have two hundred and more of the
children in the Home and with the
allocation so small and the churches
not meeting their pledges. There
had accumulated a surplus and there

was about \$850.00 in the Bank, and
when the Convention was at Water
Valley I was before the Convention
oftener than I ever had been. Judge
Long succeeded me and he will car-
ry more prestige. I hope his suc-
cessor will be able to take up the
work and carry it on as has been for
the past thirty years. When I had
called a meeting of the Board on
28th of December so Bro. C. P. Long
could attend the meeting, I thought
I had selected the best place to cross
the street I ever saw but a school
boy was running the truck in place
of the regular driver taking Christ-
mas, he turned the corner and never
looked in front or the side. He nev-
er saw me until he hit me, he was
not in sight when I started to cross
the street. The larger children
wrote me a very fine letter that I
prized highly but it was misplaced
while I was in the Hospital. The
smaller girls sent me telegram and
Bro. Carter came to see me at the
hospital. Bro. Long was run into
by another car and he failed to at-
tend the meeting. I love the Or-
phanage as much as I ever did.

—W. H. Patton.

Know Your Birthstones?

For laundresses, the soapstone;
For architects, the cornerstone;
For cooks, the puddingstone;
For taxi drivers, the milestone;
For soldiers, the bloodstone;
For grouches, the bluestone;
For Irishmen, the blarneystone;
For borrowers, the touchstone;
For pedestrians, the pavingstone;
For stock brokers, the curbstone;
For shoemakers, the cobblestone;
For burglars, the keystone;
For tourists, the Yellowstone;
For beauties, the peachstone;
For editors, the grindstone;
For all of us, the tombstone.

—Exchange.

Misfit

Biddy: Did ye bring home that
pane of glass for the kitchen windy,
Pat?"

Pat: "Oi did not, Biddy. Oi was
after a twelve be fourteen an' the
only size they had was fourteen by
twelve."

Biddy: "Ye fool, why didn't ye git
it? Ye could have put it in side-
ways, couldn't ye?"

Dumb!

Overseas during the World War
an American locomotive engineer
had been troubled by English soldiers
who climbed into his cab for hot
water for their tea.

"If you don't get out of here,"
the American said to one, "I'll give
you a lump for your coeo," waving a
wrench for effect.

The English soldier replied, "The
joke is on you old chap, I don't use
sugar in my cocoa."

"Is there a druggist in this
place?"

"Yes, I'm the druggist, when can I
do for you?"

"I want to know the name of the
wood used for making skis over in
Switzerland."

"Well, sir, I'm sorry, but—"

"Sorry, nothing! It's slippery elm
I want."—The Epworth Herald.

The Sunday School Department

SUNDAY SCHOOL LESSON

Jan. 27, 1929

The Holy Spirit,

John 16:7-11; Rom. 8:12-17, 26, 27
(From Points for Emphasis
by H. C. Moore)

Golden Text—For as many as are led by the Spirit of God, these are sons of God. Rom. 8:14.

1. **What Jesus Said About the Holy Spirit.** He was making his farewell talk to the eleven apostles in the upper room on the night before the crucifixion. (1) He declared that the Holy Spirit would come. The Holy Spirit is here called **Comforter or Helper**, and he is also called Spirit of Truth. The promise was that he should come from the Father and that he should be sent by Jesus himself. (2) He told what the Holy Spirit would do. He would testify of Jesus so that he who was to be nailed to the tree in ignominy would ever thereafter be held up before the world as Saviour and Lord. Nor should the Spirit fear direct testimony to Jesus alone but especially through the disciples themselves in all the ages to come. Declaring that it was expedient for him to go away so that the dispensation of the Spirit might be fully ushered in, Jesus told of the work of the Spirit in the world. He would convince the world of the fact and reality of sin by the simple and inclusive test of unbelief in Jesus. He would convince the world of the ideal and possibility of righteousness, the first as exemplified in Jesus and the second as attainable through Jesus who, having completed his earthly mission, has gone back to the Father. He would also convince the world of the reality of the judgment because already the sentence of condemnation has been passed upon Satan, the prince of this world.

2. **What Paul Said About the Holy Spirit.** (1) **The Spirit Mortifying.** There are two great powers contending within us for the mastery over our lives: one is the flesh, and the other is the Spirit. If we live in obedience to the dictates of the flesh, we pursue the path of death. But if we live under the direction of the Holy Spirit, we shall follow the way of life. Ought we, then, to live in obedience to our earthly natures? The answer is plain; we are under no obligation whatever to the flesh as a regulating force in our lives. As the apostle says: "We are debtors not to the flesh, to live after the flesh". This being true, we should permit the Holy Spirit to be dominant in our lives. And if he ascends the throne of our hearts he will put to death the dictatorial doings of the body. Says the apostle: "If ye through the Spirit do mortify the deeds of the body, ye shall live". (2) **The Spirit Leading.** The fact that one submits himself to the direction of the Holy Spirit is evidence conclusive that he is a child of God. Thus the Spirit leads him not only into sonship by his regenerating

grace and power, but also leads him into the sphere of service. And when one occupies the relation of sonship and the sphere of service, he is certainly in the realm of safety. "For ye have not received the spirit of bondage again to fear". On the contrary, one can in the spirit of a son in the freedom of heavenly intercommunion cry, "Abba Father". (3) **The Spirit Witnessing.** Is there ever a time when we doubt whether we are actually the children of God? In the paralysis of hesitation, where is our assurance? "The Spirit himself beareth witness with our spirit, that we are the children of God". And not only are we thus reassured as to our regeneration, but also as to our immeasurable privileges through the riches of grace. The Spirit bears witness with our spirits that if we are children, we are also "heirs of God, and joint heirs with Christ". And the pledge and sign of this heirship is given in our sharing of Christ's sufferings which is a finger-board pointing onward to our sharing with him in glory. (4) **The Spirit Helping.** Who that looks squarely and intently at himself from a moral and spiritual point of view is not impressed with his abounding infirmities? Where is to be found strength that will counteract our weakness? "The Spirit helpeth our infirmities". In other words (to use the Twentieth Century Version) "the Spirit supports us in our weakness". He does not encourage us to be weak, but shows us how to be strong and helps us on the way. (5) **The Spirit Interceding.** Of all human infirmities, one of the greatest is ignorance. And one of the most deplorable forms of ignorance lies in the fact that "we know not what we should pray for as we ought". How, indeed, can a sin-stained soul, crawling upward out of the deep and the dark, know how to make proper approach and appeal to the blazing and holy throne of the Almighty, even though it be the throne of grace? Listen: "The Spirit himself maketh intercession for us with groanings which cannot be uttered". The sighs of the Spirit, to which our poor lips can give no utterance, are yet effective in presenting our needs and wants before God. And though we are unable to express all the yearnings which the Spirit puts into our hearts, yet the Searcher of hearts knows the Spirit's meaning "because he maketh intercession for the saints, according to

the will of God". Who can pray aright without the indwelling presence and the upward yearning power of the Holy Spirit? (6) **The Spirit Overruling.** Even though we are led by the Spirit of God, our pathway must now and then lie up the Hill of Difficulty and down through the Valley of Humiliation. What is our comfort in the midst of life's changing and trying experiences? Upon this verse, every word of it richly significant and infinitely precious, has rested the weary, trusting head of many a Christian pilgrim: "We know that all things work together for good to them that love God, to them who are the called according to his purpose". If the Spirit of God thus rules and overrules in the world, why should any believer be shaken with dread or darkened with distrust? (7) **The Spirit Perfecting.** The Holy Spirit in doing his blessed work follows the track of the divine purpose. Of course with our finite minds we cannot comprehend the electing grace of God, but we can do nothing else than accept without hesitation the word of revelation. In the Spirit's perfecting of the believer from eternity unbegun to eternity unending, we note here five things: The first is Foreknowledge. That is, God knew who would accept and who would reject his mercy. The second is Predestination. On the basis of this foreknowledge of who would accept him, he predestinated them "to be conformed to the image of his Son, that he might be the first-born among many brethren". The third is the effectual Calling. "Moreover whom he did predestinate, them he also called". And he calls through his Spirit, his word, his people, his

providences, and the individual conscience. The fourth is Justification. Those who heed the divine call are restored to favor with God. "Them he also justified". The last is Glorification. For those who are pronounced righteous, there is and will forever be a home in the glory of the presence of God. "And whom he justified, them he also glorified".

The old man was very fond of golf, but his play seemed to get worse.

Finally, after missing the ball every time, he turned to his patient caddie and remarked, "Dear, dear! there can't possibly be worse players than myself."

"Well, perhaps there may be worse players", said the boy consolingly, "but of course they don't play."

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What's become of the "Superfluous Woman?"

THESE were the women that the census taker used to put down as "Females without Occupation." You know. Women with grown-up families. And the familiar ailing relatives that had to be supported by some other member of the family.

What's become of these so-called "superfluous women?" Health has everything to do with it. Just talk to women who've been successful along their own particular lines. They'll all tell you they take Nujol regularly.

"I learned that good habit from our school doctor," you'll be told. "She advised all the girls to take it, especially whenever we had to cut down on our regular exercise. You know how headachy and dull you're apt to feel. Well, you'd be surprised to see what a difference it makes if you take some Nujol for a few days beforehand."

No harm trying. For Nujol can't possibly upset you, even when you're below par. It contains absolutely no medicine or drugs. Perfected by the Nujol



Times have changed

Laboratories, 26 Broadway, New York. Sold only in sealed packages.

Nujol not only keeps any excess of body poisons from forming (we all have them) but aids in their removal. Buy a bottle of Nujol from your druggist today.

\$50 Reward

\$50 will be paid if R. V. Turner's Quick Relief Salve fails to relieve croup, head colds, catarrh, sore throat, headache, earache, eczema, itch, burns, risings, bruises, cuts, sores, rheumatic pains or piles. One of the most powerful, penetrating, germ-killing, pain-relieving and healing salves known to science. Removes corns in a few hours without pain; also seed warts. Large box by mail, 60c. Agents wanted. Write for special terms. R. V. Turner, Box 1122, Montgomery, Ala.

The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

Since so many of you have been sick, and many have been busy getting back to school work since the Christmas holidays, I have been filling a good part of our Page. But I don't think that is the best thing, so I am giving you today some Bible questions to answer. Who will be the first one to send the answer, and have his or her name at the head of the list? Here are the questions:

1. To whom did God appear as a pillar of fire by night and a pillar of cloud by day?
2. Who was "the voice of one crying in the wilderness"?
3. From whose boat did Jesus preach to the people?
4. To whom did Jesus address the words, "Touch me not"?
5. What was Abraham's name before God made it Abraham?
6. When Moses died, who became the leader of the Israelites?

I hope many of you are reading our Bible Study, but I have not heard from many about it. When you send your answers, just add that you are reading the chapters each week, if you can. Also, we will go on with our contributions as usual. Just send the answers, numbered.

With much love,

Mrs. Lipsey.

Bible Study: Gen. 6

Noah was the great-grandson of Enoch, and the world had become very wicked by the time he was a man, five hundred years old. Every imagination of the thoughts of the heart was only evil continually, the fifth verse tells us. We can't understand this: sometimes we do wrong, and speak crossly, and act selfishly, and sometimes we have good desires, and are sorry for people who are in trouble, and we try to do right. But these people's feelings were all wrong, the thoughts of the heart were evil continually, all the time: all they did was wrong, and they broke God's law all the time. Their sin was so great that God said, speaking in the way that we speak, that he was sorry he had made man on the earth, and that he was grieved at his heart at the wickedness. He could not, of course, continue his blessings to these sinful people, and he said that he would destroy them from the face of the earth. But there was one good man and his family in the world, and God loved Noah. He was like his great-grandfather, Enoch, and walked with God: he was careful to do right and obey God's laws. God arranged a special way by which these good people should be saved, when other people became so bad that the earth was filled with violence. He told Noah about the building of an ark 450 ft. long, 75 ft. wide and 45 ft. high. Were any of you ever in Clinton, and in the Old Chapel of Mississippi College? When we used to have church in the Old Chapel we sometimes said it was about the size and shape of the ark. It was a big boat, but it had to hold this family, and at least two of all the animals in the world. So it wasn't too large. Next time we'll talk of all these living things going into the ark, and of the flood.

Liberty, Miss., Jan. 12, 1929.

Dear Mrs. Lipsey:

I am a little girl 6 years old. Every week when the Record comes I do not rest until I hear the children's letters read. I go to school and am learning fast. I dearly love to go to S. S., too, and rarely ever miss a Sunday. Please accept this quarter for the little orphans. Your little friend,
Louise Dunaway.

It is fine, Louise, to hear you say

you like our letters. I am glad you decided to write a nice one yourself. I accept your quarter for the orphans with much pleasure.

Lucedale, Miss., Jan. 12, 1929.

Dear Mrs. Lipsey:

I am writing you for my first time. I read The Children's Circle often. I go to S. S. and B. Y. P. U. every Sunday. I am President of our B. Y. P. U. Mrs. McKay, my Mother, is my S. S. teacher. Brother G. H. Suttle is our much loved pastor. I will give a description of myself. I am a blonde, rather tall for my age and am 12. I am in the seventh grade in day school. My sister, 16 years of age, has the "flu" now. I have a grother who is a senior in college. I am sending 50c for the B. B. I. girl. With best wishes to you and Dr. Lipsey, I am,
Sincerely,—Doris McKay.

I wonder if your brother goes to Mississippi College, Doris? Maybe you will be coming to Hillman in another year or two. Thank you so much for the good contribution.

Gholson, Miss., Jan. 13, 1929

Dear Mrs. Lipsey:

I am a little boy 4 years old, weight 45 lbs. Have blue eyes and black hair. I live on a farm. Have 2 pets—one dog and a cat. My dog's name is Mack, and my cat's name is Tom. I enjoy playing with them very much. I go to S. S. most every Sunday. Our teacher is my Mother. My Mother and Father are members of the new Baptist Church of Gholson. Our Pastor is R. D. Pearson, of Macon. I love him dearly. Enclosed you will find \$1.00 for the orphans. With best wishes,
Your little friend,—Jimmie Watkins

Well, Jimmie, we have three cats and maybe 25 chickens, but they don't belong to us, just come. The mamma cat's name is Fatima, generally called Tima. The little kitties are nearly as round as balls, and I have named one of them Flossie.

Ackerman, Miss., Jan. 12, 1929

Dear Mrs. Lipsey:

I am a little girl 8 years old. I am in the third grade. My teacher's name is Miss Gladys Alford. I have a sister and one brother. My Father and Mother are both living. How was Christmas with all of you? Santa was right good to me. Well, this is my first time to write to the page. My Grandma takes the Record, and I enjoy reading all the letters. Hoping to see this in print, as I want to surprise my Daddy,
Your new friend,

—Ellouise McKnight.

Santa Claus is nearly always good to 8 year olds, I think, Ellouise. However, he was good to us, too. We got flu, some of us, but he does not bring that, does he? Come again.

Tillatoba, Miss., Jan. 14, 1929.

Dear Mrs. Lipsey:

Have you room for one more in your Circle? I have been thinking for a long time that I would write to you, but I just put it off. Now I will give you an idea of what I look like. I have light hair, blue eyes and fair complexion and about five feet tall, and I was 14 years old last month. I go to S. S. every Sunday. My teacher is Miss Mae Roberson. I have joined your Bible reading. I will send some money for the orphans next time. I will close with love from,
—Gladys Cook.

I am so glad, Gladys, to know that you have joined our Bible study, for our list of readers is not so very long yet. Don't wait so long to write again, but do so soon.

Camden, Miss., Jan. 10, 1929

Dear Mrs. Lipsey:

I hope you had a merry Xmas, I did. I have two brothers, both younger than I. I have dark brown eyes and brown hair and fair complexion. Santa Claus brought me a cowboy suit, a phonograph, box of candy and a lots of other things. I have had the flu, and just getting up. I go to school every day and my teacher's name is Miss Parkes. Two years ago I had a teacher from Clinton, Miss.—Annie Bunyard. Do you know her? I go to S. S. every Sunday, and my teacher's name is Miss Lyltha Murphy. I am sending a dime to the B. B. I. girl.

Your friend,—Eugene Watts.

P. S.—My Mother knows Dr. Lipsey. Yes, Eugene, I have met Miss Annie, and also know her sisters and father. But they do not live in Clinton, but in the country from here. Flu is right hard to get well from, isn't it? Thank you for the money.

Durant, Miss., Jan. 7, 1929

Dear Mrs. Lipsey:

I have been planning to write you a long time and am just now getting to do it. I am sending 25c for the Orphanage. I am sorry I did not get to send it before Christmas, but I hope it can do a little good now. I have two Grandmothers and two Grandfathers. I have a sister and a brother. My sister's name is Doritte and my brother's name is James. Doritte is 13 years old and in the 8th grade. James is 7 years old and in the low second. I am 10 years old and in the fifth grade. I am a church member and go to S. S. every Sunday I can. For a pet, I have a shepherd dog. This is the first time I have ever written you, and I want to join in your Circle. I must close now.

Your friend,—Roy Sudduth.

You have joined, Roy, and become an Honor Member, because you sent a gift. Don't let this be the last time you write to us, but come again soon.

Florence, Miss., Jan. 11, 1929

Dear Mrs. Lipsey:

I am sending 5c I made myself bringing in stove wood for Mother. You may use the money as you wish. My birthday will be January 13. I will be 6 years old, and am in the first grade. I make good grades every month at school, but have to study hard to make them. This is my third letter to the Circle. Love and best wishes to all,
—Francis Byrd.

Thank you, Francis, for the money, and I have put it down for Miss Gladys, as we are still a tiny bit behind with her fund. Come to see us again.

Oakland, Miss., Jan. 6, 1929

Dear Mrs. Lipsey:

I am 11 years of age, and in the sixth grade. I am keeping up with the "Bible Study", and I think it is one of the best things that has occurred in the Circle. Santa Claus was real good to me. I joined the Church at "Liberty Hill" last August. It is a country church, but it is furnished nicely. It has four real nice S. S. rooms. Over each room is a tablet, and carved on each is "Rev. H. L. Johnson", as he was pastor there a long time. We live near Leggo Church, and Bro Breland is pastor. I surely do enjoy his writings in The Baptist Record. I am sending 10c for Miss Gladys.

A new member,

—Kathryn Monteith.

I am so glad, Kathryn, you told us about the Liberty Hill Church, and the honored memory in which Rev. H. L. Johnson is held there. We knew him well, and loved him. His daughter and little grand-daughter are among our nearest neighbors, and friends. He did a noble work in the world. I hope your Christian life, which is now in its beginning, may be thro' the years a blessing to

others, as his was.

Blue Mountain, Miss., Jan. 13, 1929.

Dear Mrs. Lipsey:

We have just finished reading the page, and thought I would write. Did Santa Claus come to see you. He came to see me. He brought my little sister, Janye, and I a little truck, a little china set, knives, forks and spoons, my doll a new dress and blanket. I go to school and S. S. every Sunday. My teacher's name is Miss Sallie Lou Ratliff, and my S. S. teacher is Miss Elloise Durham. I am 7 years old. I am in the second grade. We surely did have an awful fire here in town the 26th, of December. I am sending 25c to the B. B. I. girl. I hope to see this in print, as I want to surprise my Grandparents.

Your little friend,—Lexell Orman

I read about that fire in the papers, Lexell. It was certainly bad, but I hope President Lowrey and Blue Mountain will come out all right with new buildings in the future. Thank you for the money.

Tillatoba, Miss., Jan. 15, 1929.

Dear Mrs. Lipsey:

I have been wanting to write you, so here I come. We take the Record, and enjoy the children's page so much. I think it so sweet and helpful of you to insist on the children reading the Bible, and to give, for I feel the Bible is being neglected at present. I am blessed with Mother, Father, one sister and two brothers. My Mother is an invalid, has been for many years, I stay at home and keep house for Mother, and my sister goes to school. I have joined the Bible reading. I hope to see my letter in print. I go to S. S. My pastor's name is Bro. Sturdivant. I will send something for the orphans and B. B. I. girl next time. May God bless the orphans. Love to all, as ever,
—Audra Cook.

It is so good that Mother has you to keep house for her, Audra. I know you are a great comfort to her. Welcome to our Bible Band, and come to see us again soon.

Dr. Ray Palmer, of Washington, D. C., is available for evangelistic meetings, stated supply or the pastorate.

S. T. C. had her quarterly B. S. U. meeting Jan. 14. Reports were made by council members. The requirements for first magnitude were read and discussed by J. I. Rankin, B. S. U. President. We were glad to know that we had met these requirements with one exception, mission study, and this week we are having a mission study class "Ann of Ava" taught by Mrs. Pennebaker. When we have completed this, we will be put on list of first magnitude B. S. U., being first state institution to attain the honor.

Following the B. S. U. meeting we had a lecture by Rev. Paul Freeman, a missionary from Argentina, who is home on his furlough. Rev. Freeman lectured on the Social and Religious life of Argentina. We hear a great deal about China, India and Japan but Christianity, if any, is held up by the women.

Let us share our money, service and prayers with Argentina!

—Nell Burgess, Rep'tr.

The wife of a famous English Bishop—whom we shall call John Smith—was recently very ill, and required a serious operation. As she recovered from the anaesthetic she was heard to murmur: "Am I in heaven? Am I in heaven? No, there's John."

WHY I RESIGNED AS SUPERINTENDENT OF THE MISSISSIPPI BAPTIST ORPHANAGE

This explanation is in keeping with my statement to Mississippi Baptists when I accepted the office of Superintendent of the Mississippi Baptist Orphanage. I declared then that my policy would always be "Open doors and open books" to the Baptists of this state. Events have transpired within recent weeks that have made necessary my resignation which is to take effect April 1st or earlier at my option. I am not resigning because I am tired of the work, nor because I desire to escape the responsibilities of this position, but because certain policies of the Board of Trustees, for which a few Jackson members are responsible, have made it impossible for me to continue to render to the children of this Home and the Baptists of this State the service that the one who occupies this office ought to give.

But before I go further, I want to express my personal appreciation to the great Baptist people of Mississippi, to Dr. R. B. Gunter, to Dr. and Mrs. P. I. Lipsey, Mr. W. H. Patton, President of the Board, my Executive Board, Dr. A. J. Aven, Mrs. W. A. Hewitt, Mrs. P. B. Bridges, Mr. W. A. Collier, Mr. Hal Jones, and Mr. W. T. Gober, whose gracious support and cordial cooperation have made it possible for me to accomplish what has been done.

When I became the Superintendent of this Orphanage on November 1, 1927, there were \$406.55 in the treasury. Every building was in a bad state of repair, every roof leaked, great holes in the walls where the plaster had fallen off, most of the toilets had no water connections, practically no bathing facilities; the heating plant was broken down and no heat in any of the buildings, a worn out range in the kitchen with which to cook, no shades at the windows, worn out bedsteads, 57 of which used quilts for mattresses, metal plates were used for dishes, no table linen, many of the children with no shoes or adequate clothing to fit them. The pantries were empty, scores of the children with bad tonsils and in need of operations, 97 of the children were suffering with trench-mouth, 67 were in need of hookworm treatments, 63 were underweight, all machinery about the plant and on the farm in bad state of repair. In the way of poultry and live stock there were 38 chickens, 11 hogs, 29 cows including calves, none registered. There were no fruit trees of any kind on the place. Fences about the farm in bad condition. With the children barred from free public school below the seventh grade. This briefly and inadequately describes the deplorable condition of your Home when I took charge on November 1, 1927. This was because the former Superintendent was not adequately supported.

By the blessings of God through the generous kindness of the Baptists of Mississippi an inventory of the present situation reveals that during the past fourteen months the

following results have been accomplished: Every building has been repaired with the exception of old Jennings Hall, plaster has been replaced on the walls, the woodwork has been painted and the plaster calcimined. Today there are toilets with water connections in all departments. All departments have showers. The heating plant has been rebuilt with new radiation and every building is comfortably heated. We have a fine crude oil range in the kitchen. Every room has been furnished throughout with new two-inch post single beds, coil springs, felt mattresses, dressers, chiffonettes, chairs, shades and rugs; linen, china plates and barrel glasses have been provided for the table and a Crescent dishwasher and sterilizer has been installed. All children are in public school. Every child is adequately clothed, has good shoes and the pantry and store room are full and overflowing.

The physical condition of the children has vastly improved. We had all cases of trench-mouth and hookworm treated and these have been practically eliminated. We have had more than one hundred operations for tonsils and many cases of defective vision corrected. The health and appearance of the children by reason of what has been done for them to correct the previous neglect they had suffered has made an amazing transformation in their condition.

All machinery is in reasonably good condition. We now have 1,500 head of White Leghorn pullets that are averaging a little better than fourteen dozen eggs a day. We have 101 hogs. We have 68 cows and calves in the dairy, 20 of them registered, and we are receiving adequate milk to supply the need of the children. We have set out over 100 pecan trees, 60 pear trees, 40 peach trees, and a number of other fruit trees. We have new fences around the entire plantation.

In addition to the material and physical improvement of the Home and the children, their spiritual and religious progress has been remarkable. During the tenure of my superintendency more than seventy have accepted Christ and been baptized into a Baptist Church and their knowledge of the Scriptures has increased a hundred fold.

To accomplish these results it has been necessary for me to visit 41 Associations. Every one but one was organized for the Thanksgiving offering. The success of this work is reflected in the wonderful response that came in our last Thanksgiving offering. To do this field work I have not spared myself. It has been necessary for me to spend 105 nights away from the Home. I spent four of these in hotels, three in the homes of pastors and all the others in my car, in depots, or in day coaches on the train. I have not occupied a Pullman berth throughout the entire time. But this sacrifice has been a joy because of the gracious response of Mississippi Baptists to our appeal on behalf of our children.

A review of the receipts of the Home discloses the fact that during

1928 the Baptists of Mississippi gave approximately \$93,000.00 in cash to the Home. This included \$14,400.36 in cash through the Thanksgiving offering. An inventory of the supplies shows the following received at Thanksgiving: \$25,000 worth of supplies, including 92 barrels of flour, 74 bushels of meal, 4,917 gallons of syrup, 4,100 pounds of sugar, 2,300 pounds of rice, 9,620 jars of canned goods, most all country canned fruit, 960 bushels sweet potatoes, 256 bushels corn, 87 bales of hay, 525 pounds of lard, 300 pounds meat, 2,100 pounds nuts, 500 pounds candy, 7 cases oranges, 22 cases apples, 12 barrels apples, 53 bushels Irish potatoes, 760 hens, 3 auto tires, 18 cases of cereals, 4 bushels dried fruit, a large supply of soap, more than 4,000 garments for girls, more than 3,000 garments for boys, more than 1,000 pairs of shoes, toys of every description and thousands of other articles too numerous to mention.

We received during the year for our improvement fund \$34,428.97, and the other cash was received as the result of our campaign for furniture, and from the Cooperative Program. On the fifteenth day of January the Home was entirely out of debt, \$1,638.62 in the checking account, equipment fund \$3,179.10, isolation building \$1,338.50, refrigeration fund \$2,291.25, improvement fund \$21,150.99. Total in bank \$29,648.46. The following paragraph taken from the auditor's report indicates the manner in which our financial management has been conducted:

"All receipts reflected by your books were traced into the depository. All disbursements were supported by checks signed by the Superintendent and by invoices, except salaries (Salaries are set by the Board). The records of the Superintendent, I beg to advise, are maintained in a neat and orderly manner, with commendable accuracy." Signed W. Q. Sharp, Auditor.

I might state that a check has not been issued throughout the year without being countersigned by the Finance Committee.

In the face of all that has been achieved, why am I resigning? I am resigning because as I understood the situation from my knowledge of it fourteen months ago when I entered upon this work I knew that the only way to give the children a fair deal was to tell the Baptists of Mississippi the true condition of affairs at the Orphanage. The story that I told throughout the state at 41 Associational meetings and in many churches was almost unbelievable. The good folks who heard me could not believe that conditions could have become as pictured by me without cries for help. As a result of the telling of my story not hundreds, but thousands of the Baptists of Mississippi came and paid a visit to the Orphanage to see if I had not exaggerated. Many frankly told me that they did not believe that conditions were as bad as I had pictured them until they came and saw for themselves. But I have the testimony of a large number of our Baptist people who

came and saw first hand that I had not overdrawn the picture.

One of the natural reactions of my story upon the Baptists of Mississippi was to stir in them resentment that such a deplorable neglect of their Orphanage and children had been allowed. Whom should they blame for the conditions that existed? Naturally they censured those who had been in authority, and those nearest the institution. Some of those who had been in authority felt the sting of this censure. They have therefore resented the method by which I have accomplished what I have done. In securing large benefits for the Home and the children I have incurred the displeasure of certain members of the Board of Trustees and many of the citizens of the city of Jackson. They decided to make it impossible for me to continue in the work. They had a meeting of the Board called on December 5th.

(Continued on page 13)

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A. T. Robertson

It has been Dr. Robertson's labor of love, to work over the facts and forces in the glorious career of his exalted friend. This book should be given opportunity to bless every home.

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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Honor Roll of A-1 Unions for Fourth Quarter

General Organizations—41st Ave. Meridian; Davis Memorial Jackson; East Moss Point.

Adult Unions—Beaumont; Oxford. Senior Unions—Leaf; Becker; First Greenville; Toomsaba; Segrest, Davis Memorial Jackson; Massey, Davis Memorial Jackson; Senior, Davis Memorial Jackson.

Intermediate Unions—Fifth Ave. Hattiesburg; No. 2 Beaumont; 41st Ave. Meridian; Eudora; McLain; Progressive, Griffith Memorial Jackson; Zion Hill, Forrest Co.; Clinton; Norfield; Baldwin; Beaumont No. 1; Davis Memorial Jackson; Peppy Peppers, Davis Memorial Jackson; First Philadelphia; Double Springs, Davis Memorial Jackson.

Junior Unions—Patterson, Davis Memorial Jackson; No. 2 First Vicksburg; No. 1 Oxford; Beaumont; Eudora; 15th Ave. Meridian; Hazlehurst; Baldwin; McCall; Willing Workers, Oxford; Pittsboro; Fairy Workers, First Philadelphia; Kosciusko; Calhoun City; East Moss Point; Iuka; Live Wires, First Philadelphia; Kees, Brookhaven.

Prize Essay Contest

The department of Southern Baptist Student Work is promoting again this year a Prize essay contest and is offering for the best essay in each state \$150 in cash, and then two extra prizes for the best and second best in the South. This makes the first prize for the South \$225 and the second prize \$200 and the other first prizes in state contests \$150. That is certainly worth working hard for and we are hoping that we shall have a large number of our Baptist students in Mississippi working for it. Why should we not take first place in the South? The subject of the essay is to be "The Proper Relationship Between Church and State as Viewed and Held by Baptists". The conditions of the contest are as follows: 1. The papers are to be handed in by April first. 2. They shall consist of approximately 10,000 words and to be typewritten. 3. They must have the merit of literary production. 4. They must furnish an accurate analysis, history and knowledge of the subject, as well as the principles that should govern it. 5. The contest is limited to Baptist students, members of the Junior or Senior (1928-29-1929-'30) spring or summer classes, of the A.B. or corresponding grades. Students in all Baptist schools, tax supported schools, private schools, or otherwise, are eligible. Let us have a large number in Mississippi to try for these prizes.

Two New Adult Unions

We are glad to announce two new adult unions: The Okolona Church has organized an adult union which is already providing quite an asset to the church life, and the 41st Ave.

Meridian Church also reports an adult union and gives it as doing splendid work from the start. We are glad to add these to our growing list of adult unions for Mississippi. Why should not every church have a training program that will include the older members of the church? Our churches are waking up to the value of this very thing. No use to have a fellow "saved to serve" and then not train him to serve.

Harrison County Associational B. Y. P. U. Has Splendid Meeting

On the fifth Sunday in December the Harrison County Associational B. Y. P. U. had its regular quarterly meeting. Bro. J. W. Helms of First Church, Gulfport, in reporting the meeting says that it was a most successful meeting. They had a good attendance, excellent program and an all round good time. He says that a better spirit and more interest is being taken all the time. This organization has been running now for several years. Mr. Clarence Cox of Gulfport is the president, and a good one. One interesting feature of their meetings is that the church entertaining the meeting serves refreshments after the program has been given.

First Gulfport Officers for 1929

The First Church, Gulfport, reports the following as having been elected to serve through the year as officers in the B. Y. P. U.: Director, Mr. Clarence D. Cox; Associate Director, Mr. J. W. Helms; Senior President, Miss Vivian Duffy; Intermediate Leader, Miss Callie Webb; Junior Leader, Mrs. N. A. Rice; General Secretary, Miss Eugenia Merrill. With this splendid line-up we are sure we will be having some mighty good reports from First, Gulfport, all along.

Tupelo Holds B. Y. P. U. Training School

During the week of December 30-January 4 the First Church, Tupelo, held its B. Y. P. U. Training School. Three books were taught, The Junior Manual, Senior Manual, and Training in Stewardship. Conferences for leaders were also held, making it a school that reached some of all classes. Because of conditions the attendance was affected, but a fine spirit prevailed throughout and the results of the week were satisfactory. Each evening between the two class periods, the ladies of the church served lunch, after which a fifteen minute fun period was observed. Pastor H. R. Holcomb and Director B. W. Holcomb are assured of a B. Y. P. U. department that shall meet the demands of a progressive church. The work is growing daily in numbers and interest.

D-d-did y-y-you o-o-order y-y-your s-s-study c-c-course b-b-books y-y-yet? M-m-March t-t-ten t-t-to

f-f-fifteen i-i-is t-t-the d-d-date.

We will send you a tract giving you a list of the study course books if you want it.

Keep the home fires burning, but at the same time add a chunk to your neighboring B. Y. P. U. Visit them and if they need help, give it. Be missionary.

Scott County B. Y. P. U.

The Scott County B. Y. P. U. Association will meet with Forest Baptist Church on Sunday Jan. 27. The following program will be rendered, beginning at 2:00 P. M.:

- 2:00—Song Service, led by Mr. Henry Dearman.
- 2:15—Devotional, by Rev. G. S. Jenkins.
- 2:30—Reports from Unions, by all leaders present.
- 2:40—The B. Y. P. U. as an asset to the Baptist Church, by Rev. C. J. Olander.
- 2:55—The Standard of Excellence, By Miss Bain, of Forest.
- 3:10—Why I am a B. Y. P. U. Member, by Miss Bradys Meadows.
- 3:20—The advantage of reading Bible daily, by Mr. Arno Mills.
- 3:30—Special Music, by—
- 3:55—Special Address, by State Worker.
- 4:05—Quartet, by Mr. Henry Dearman's quartett singers.
- 4:10—Round table discussion, led by Miss Leslie O'Bannon.
- 4:25—President's word, and report from committee.
- 4:30—Adjournment, all shake hands.

We are anxious for all churches within the Scott County B. Y. P. U. Association to be well represented. We hope to have a real good program and are real anxious to arouse more interest in B. Y. P. U. work and hope to do more work and better work in B. Y. P. U. than we have the past year.

Be sure and be present!

—Alfred Davis, Pres.

(Continued from page 12)

An Executive Committee was secured with a majority unfavorable to my administration, and my hands were tied by various committees so that every detail of the administration was put into other hands with the apparent purpose of securing my resignation by hampering the work.

A meeting of the Board was called for January 1st, to consider my resignation which had been placed in the hands of the President. At that time, I asked what charges were brought against me. They declared that they had no charges involving my character in any way. The only reasons given were that they felt I was not competent to handle the institution, and some said that the Baptists of Mississippi were not getting their money's worth. I leave the judgment of this matter with God and His people after reading the record of the year's work. It tears our hearts out to leave these children whom we love as our own lives. Mrs. Massey and I have

wanted to invest the balance of our lives in this service, but it seems to us that we are sufferers for the truth's sake, and submit to the will of God. With great thanks and appreciation to every Baptist in Mississippi whose cooperation, prayers and gifts have made possible the blessed improvement that has come to our Orphanage, and with the intention of going into whatever field of work the Lord may call us to, I am,

Yours for service,

—B. E. Massey, Supt.,
Baptist Orphanage.

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LOUISVILLE SEMINARY HONORS FOUNDERS AND DEDICATES NEW GYM By Chas. F. Leek, Th.M.

The Southern Baptist Theological Seminary at Louisville, Ky., celebrated January 11th, by observing Founders' Day and by formally opening its new \$70,000 gymnasium, the out-right gift of the Hon. Joshua Levering of Baltimore. Addresses were delivered at 10 o'clock in the morning in memory of Drs. Boyce, Broadus, Williams and Manly, with the gymnasium exercises beginning at 3 o'clock in the afternoon.

The Rev. Dr. Paul V. Bomar of Tuskegee, Alabama, one of the Founders' Day speakers, gave an address on "The Mission Spirit and the Seminary." Because of the inability of the Rev. Dr. W. J. Langston of Greenville, South Carolina, to make the trip his address was read by the Rev. Dr. H. W. Tribble, associate professor of theology. The theme of his message was, "The Fellowship of Love." Dr. John L. Hill, book editor of the Sunday School Board, spoke at the afternoon dedicatory exercises on, "The Importance of Physical Health in Rendering Spiritual Service."

Professor John R. Sampey, D.D., LL.D., acting-president of the Seminary, presided at both hours. Dr. Sampey read the 90th Psalm at the Founders' Day program and 1 Timothy 4:8 for the gymnasium program.

Writing on "The Fellowship of Love" Dr. Langston said, "Love was the tie that held them together through all their varied and trying experiences. They loved their Lord, one another and the great work of ministerial and theological education." "Without this fellowship of love between its founders, the Seminary could not have been established and maintained." "Hard was the pull, but the love-tie held."

Dr. Bomar stated, in his address on "The Mission Spirit and the Seminary", "It was here that I got my first glimpse of the world". He said he regarded his part in the Seminary's practical work program as his real introduction to the Seminary. "Every student has before him an open Bible and the map of the world", he said. "Every man who comes here must decide whether God wants him in America or across the seas, and, if he decides to stay in this country, he becomes a missionary pastor."

Dr. Bomar, who was a student in the Seminary in the days of Drs. Boyce, Broadus and Manly, said that this "Irresistible mission spirit" of the Seminary was present before any buildings were ever erected. "It dwelt in the hearts of the Founders."

This mission spirit of the Founders has been kept alive, Dr. Bomar pointed out, by the monthly missionary days, by the classes in missions, by world tours of its faculty members, by the presence of students from many lands, by the practical work plan of the school, and by the impact of the Seminary on every student in giving him a glimpse of the world and properly relating his

life to it. Dr. Bomar secured numerous testimonials from alumni of the Seminary regarding the mission spirit in the Seminary. "The universal reply was that the Seminary had made them missionary", he said.

The program for the gymnasium opening was also very impressive. In addition to the address by Dr. Hill, a letter from Mr. Levering was read, and R. Inman Johnson, instructor in music, sang several solos.

Mr. Levering, who for thirty years has been president of the Board of Trustees and who had previously given the Seminary a gymnasium at its down-town site, stated in his letter that the need of the physical development of ministerial students in order to better qualify them for the work of the ministry was first brought to his attention by an article in the Religious Herald by Dr. H. H. Harris, then a professor in the Seminary.

"A wise development of both mind and body", Mr. Levering said, "is necessary for permanent success in any call of life, and especially in the life of the ministry, where demands upon the mind, body and spirit are greatest." He urged the students to make proper use of the gym, quoting Paul, "Be temperate in all things."

We hope later to tell you in detail about the gymnasium. We shall have to be satisfied now with simply saying that the Seminary has a \$100,000 gym for \$70,000, that there is not one cent of debt on it, that it has been stated that it is one of the most complete gymnasiums to be found anywhere, that it includes a swimming pool and practically every other conceivable facility and apparatus in such a building designed for the benefit of every student.

"The surest guarantee of a clear mind and a pure soul is a clean, wholesome body", Dr. Hill said. "Hence today this institution, famous the world round for its consecration to the training of spiritual workers, dedicates, through the beneficence of one of America's great business men, without any sort of apology, a beautiful building to the human body, the tabernacle of God, the instrument of the human will, the expression of the human heart, the voice of the human soul."

In outline he said that the dedication of this building implies (1) the recognition of the importance of physical health, (2) the necessity of maintaining reserve power, (3) the value of the recreational principle, and (4) the beauty of releasing spiritual powers through a properly functioning physical residence.

COLLEGE COLUMN

BLUE MOUNTAIN COLLEGE

B. S. U.

We are delighted to note that the recent disaster on our campus has in no way retarded the interest in or the progress of the religious activities. The usual slump in enthusiasm and records which follows Christmas vacation ordinarily is noted for its absence this year and the work is moving in a way that delights our hearts.

Not only are we pleased to see the interest rising in our religious activities, but the ease with which the girls have adapted themselves to this new situation which has arisen as a result of the fire is highly commendable, I think.

B. Y. P. U.

In a few days the work of the old B. Y. P. U. officers will have come to an end, and the new officers will take charge, bringing with them to their inauguration a world of pep and B. Y. P. U. spirit, all of which they will need to carry on the work in a way that will keep the high standard that the old presidents have reached and kept. The new officers will take charge January the 27th. We wish them luck and pray that the B. Y. P. U. goal of putting God first in the work will be carried out effectively.

Y. W. A.

The Y. W. A. met in General Assembly January the 16th, at which time a splendid program was rendered on the subject of Japan. The Y. W. A. work is being carried on in splendid fashion. We are especially proud of the work done by the personal service committees. May the good work continue!

—Louise King.

During the coming summer Dr. Oscar R. Mangum of Kansas City, pastor of the Wornal Road Baptist Church, will again lead a band of pilgrims to the Holy Land. Dr. Mangum is working in collaboration with Dr. A. Joseph Armstrong of the English Department of Baylor University, whose success as a manager of foreign travel is recognized throughout the Southland and elsewhere.

Dr. Mangum will visit the high points of Europe on this tour and then embark for a magnificent cruise and tour of Bible Lands, with an all-motor tour of Syria and Palestine as the big feature.

Prices will be kept down consistent with comfort and safety. Either Dr. Mangum or Dr. Armstrong will be glad to furnish particulars.

To Whom It May Concern:

Since the report has gone out, through the Associated Press and otherwise, that Rev. J. E. Wills of Hattiesburg, Miss., resigned the pastoral care of the Main Street Baptist Church on account of ill health, it affords me pleasure as his family physician, to state on my personal knowledge that this is a mistake. I have treated Bro. Wills occasionally for eight years, and it is my judgment that his health is better at this time than at any time since I have known him. In fact, I regard his health quite as good as the average man.

Trusting that this will correct the mistake and right the injustice unintentionally done Bro. Wills, I am Sincerely his friend and physician,

—C. C. Hightower, M. D.

Wife (showing husband expensive fur coat): "One really can't help but feel sorry for the poor thing that was skinned for this."

Husband: "I appreciate your sympathy."

IN MEMORIAM

Henry Husband

Mr. Henry Husband of Shivers departed this life Jan. 7, 1929. For a number of years he made this little town his home and sold goods here for several years. He was a high toned Christian gentleman. No man ever sold goods who was more honest than he was. Those who dealt with him in a business way had the utmost confidence in him. He was a member of Shivers Baptist Church, was a regular attendant at Sunday School and preaching services. He will be very greatly missed. After appropriate services at his church his body was put away in New Hebron Cemetery. Blessings upon his widow and other relatives.

—B. E. Phillips.

John Dudley Cleveland

Son of Columbus and Eloise Cleveland, was born July 30, 1897; died Nov. 24, 1928.

He was married to Miss Dennis Rayborn, to which union were born 11 children, five sons and four daughters are living, two children having preceded him.

Bro. Cleveland was a good neighbor, honest and unselfish in his dealings. He became a Christian in the summer of 1926, and was baptized into the fellowship of East Fork Baptist Church.

We extend sympathy to his bereaved friends and loved ones.

Respectfully,

—Rev. S. A. Williams, Pastor.

Mrs. Ruth Barr Shaw

The Committee on Resolutions recommends:

1st, That we pay a tribute of love to our beloved sister, Mrs. Ruth Barr Shaw, who at God's call passed from this world's service to her heavenly home.

2nd, As we recall the memory of our dear sister, we are reminded that in the midst of life, we are in death.

3rd, That we reverence the memory of our departed sister, who was Secretary to our Woman's Missionary Union for twenty-five years. She was patient and zealous in every phase of our Lord's work.

4th, In her going we have suffered a great loss, but Heaven has gained a ripened harvest of good deeds.

5th, That we express our heartfelt sympathy to her husband, Mr. J. M. Shaw, and family by sending a copy of these resolutions to them, and that a copy be spread on the minutes of our W. M. U. records, also a copy sent to The Baptist Record.

Respectfully,

Mrs. H. B. Boutwell,
Mrs. J. W. Chisholm,
Mrs. R. E. Stokes.

Jeneva Gates Chatz

On Dec. 22, 1928, Mrs. Chatz took her departure from this life. Funeral services were held at Hopewell Baptist Church. She was 39 years of age.

Mrs. Chatz has been a member of Hopewell Baptist Church since childhood.

hood. She was a devoted wife, a loving mother and a true Christian. She leaves her husband, two daughters, her mother, one sister, six brothers, and many relatives and friends to mourn her going.

We commend them to the great God of all comfort at this time.

—M. P. Jones, Pastor.

Mary D. Allen

Little Mary D., six years of age, was carried to her heavenly home Dec. 31, 1928. She was taken with pneumonia, which was too much for her little weak body. Mary D. was a beautiful little girl, always so pleasant and happy. The father and mother can look forward to seeing her smiling face again in heaven.

May thy Spirit comfort at this time.

—M. P. Jones.

Benton P. Moore

Mr. Moore passed to his reward Dec. 30, 1928, age 69. He had been a consistent member of the Baptist Church for 44 years. He was a man of high ideals and unquestioned integrity.

His life for many years had been one on which the hand of affliction has borne heavily, but he has remained cheerful, and his fortitude was marvelous. The Master found him ready when He called, and his death was a triumph of the faith.

He leaves his wife, who was Miss Della Dickens, and one daughter, besides relatives and friends.

—D. G. Ashley.

William D. Berry

Georgetown lost one of its best citizens in the death of Mr. William D. Berry, Jan. 4th.

Services were held in Georgetown Baptist Church amid many sorrowing relatives and friends. Bro. Berry was 67. His death was due to pneumonia. He had lived in this community for many years, and was one of the charter members of the Baptist Church, to which he was so much devoted.

Bro. Berry was a real Christian gentleman. He was an official in the church, being a deacon, treasurer and teacher of the Men's Bible Class, in which he was greatly beloved. He was unselfish in his service, and faithful to every trust. Bro. Berry was the preacher's friend. The pastor could always count on him to hold his hands up in all the work. For his inspiring example of fidelity, we are indeed grateful. As husband, father, neighbor, friend, citizen and churchman he will be greatly missed.

He is survived by his wife, who was Miss Courtney Catching, one son, one brother and three sisters, and many relatives and friends.

May the God of all comfort be with them at this time.

—M. P. Jones, His Pastor.

AT THEIR DOOR

Jennie N. Standifer

Mildred Denham was the leader of church work among the young people in L—, although only eighteen years of age. Her influence for good was recognized by all who knew her, and she was invited to take part in many religious gatherings. She was

invited to a meeting of a missionary society in a country church five miles from her home town, one day in June, to tell of her method in organizing girls' societies, and to make a talk on Foreign Missions. She was glad to respond to the call.

"You could not drive the car over the rough road to that church," said her father. "You must go in the buggy I use going to and from my farm. The horse is gentle and you can take Sam to hitch the horse and drive him if you wish."

"All right, father. I will be none the less welcome for going in a buggy. Those good women will understand."

Sam was an undersized negro boy of nine, whose mother was the Denham cook. He was delighted to drive Miss Mildred.

"I want to say over my speech on 'Missions in Africa', Sam", said the young lady, "so drive carefully and not too fast."

She began by telling of the vast size of the Dark Continent, and of the many wonderful things to be found there. She then told of the need of the Africans to be Christians. She grew enthusiastic when pleading for the helpless people in Africa, without Christ, and no one to tell them of their lost condition, her words were full of pathos.

She heard a sob at her side, and turning her gaze from the horse's head, to which she had unconsciously made her address, she beheld the grief stricken face of little Sam. There were tears streaming down his face, and he appeared to be in great agony.

"What is the matter, Sam?" she asked, fearing he had become suddenly ill.

"I'se so sorry fur dem po' Aferkins, Miss Mildred. You done tole how dey needs Jesus to be saved and nobody wantin' to go tell 'em he's willin' to save 'em."

"What must they do, Sam?" she asked to see if he understood. "How can they have their sins forgiven?"

"You said sinners must 'pent, Miss Mildred. I'se 'pented—been sorry fur my sins. Reckin He'll forgimme?"

"Yes, Sam, I am sure of it."

"I ain't got but a dime, but I wants to give it to he'p dem dat's gwine to tell dem Aferkins 'bout Jesus bein' willin' to save 'em."

"Would you like to go to Africa and tell them about Christ, the Savior?"

"Yas'um, but I ain't got de sense to tell 'em, Miss Mildred."

"If you went to school and studied hard you could learn to tell the Gospel story, Sam."

"Yas'um, and if I kin I'll go and tell 'em, sho'."

Mildred Denham's talk on Africa that afternoon received the closest attention. She closed it by telling of the boy who wanted to go as a missionary to Africa, and made a strong plea for the education of negro missionaries for carrying the Gospel to the land from which they had been forcibly brought by citizens of the United States. Her words visibly affected her audience.

"Why can't we join with other churches in this association, and edu-

cate a negro to send to Africa?" asked the consecrated wife of the pastor of the country church.

"We could if we found a boy willing to go," replied the president of the Missionary society, "and whose heart has been changed by the Holy Spirit."

"The boy is on your steps, friends, —at your very door," replied Mildred, with shining eyes.

"If you advise educating and preparing him to be a missionary, I am sure he is the one, and he will be a great blessing to the heathen," declared the minister's wife.

All present agreed with her. Sam was sent to a preparatory school, and later to a Christian college for boys of his race. He was found faithful in all he undertook. In due time he was ordained as a minister of the Gospel, and when prepared was sent to Africa. There he is to this good day, winning souls for the Master, and rejoicing the hearts of those who made it possible for him to be a missionary.

INSPIRING MISSIONARY CONVOCATION

The plan for the Founder's Week Conference, convening at the Moody Bible Institute in Chicago from Feb. 5 to 8, is that each of the four days shall have special significance. Tuesday will be Founder's and Memorial Day, honoring Moody, and Dr. R. A. Torrey, lately deceased; Wednesday will stress Christian evidences; and Thursday will present studies in Bible prophecy.

It is expected that Friday will be the inspirational climax of the conference, a missionary convocation addressed by speakers of long and heroic missionary service on various continents. Among those announced are Mr. George Allan, field director of the Bolivian Indian Mission, recently returned from the South American field; Rev. J. Alexander Clarke, for nearly thirty years serving between the headwaters of the Congo and Zambezi, where he has witnessed great victories of grace; Dr. Thomas Cochrane, founder of Union Medical College, Pekin, China, and Mrs. Arthur F. Tyles, whose service, with that of her husband, among the needy Nambiquara Indians of Brazil constitutes a true Christian epic.

Many returned missionaries and student volunteers will enrich the program in various ways. The closing service of the conference, at 7:30 Friday evening, will stir all hearts with its challenge to a deepened devotion to the cause of world evangelization and will conclude with a season of consecration and prayer directed by Dr. James M. Gray, president of the Institute.

O. O. HALEY ORDAINED

The Bethlehem Baptist Church on December the 23rd ordained Brother O. O. Haley to the full work of the gospel ministry. Brother Haley is a young man with a fine outlook for the future. He was reared in that community, has attended Mississippi College two or more sessions and is now teaching so as to complete his work there. He is pastor at Nnoxville, near where he is teaching. The

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ordination sermon was preached by the writer. Rev. L. I. Thompson of Mendenhall aided in the examination and offered the ordination prayer. The writer has the utmost confidence in Brother Haley's character and his call to the ministry. I am expecting him to make good as a preacher of the gospel.

—B. E. Phillips.

New Hebron, Miss.

BIBLE GIVING (By An Old Minister)

In the long ago many preachers were moral cowards;—afraid to say anything about giving in their preaching for fear they would be called "money preachers". It is said that a colored preacher was asked why he did not preach to his people against stealing chickens. He said he was afraid it might throw a damper over the meeting. It may be that for the same reason some white preachers neglect to tell their people their duty about giving.

Patriarchs, prophets and apostles all spoke and wrote about giving. Christ, the greatest of all, had much to say on the subject. If all that is said in the Bible about the duty and the practice of giving were to be taken out of it, the Bible would be a much smaller book than it is. Some reasons why we should give:

I. Because God is a great Giver. "He giveth to all life and breath and all things". He giveth us richly all things to enjoy. "He daily loadeth us with benefits". "Every good gift and every perfect gift proceedeth from above and cometh down from the Father of Lights". There is a pretty fable related of a little girl who said to her mamma: "I thank you for the good biscuit I had for breakfast". The mother said: "Don't thank me; thank the cook,—she cooked them". She went to the kitchen and thanked the cook, who said: "Don't thank me, thank the grocer; we got the flour from him". She went to the store and thanked the grocer, who said: "Don't thank me; thank the miller; I got the flour from the mill". She went to the mill and thanked the miller, who said: "Don't thank me, thank the farmer; he raised the wheat and brought it to the mill". So she went out into the wheatfield and thanked the farmer, who said: "Don't thank me; thank the fertile soil, the bright sunshine, the gentle dews, the refreshing showers; for without all these I could not have raised the wheat". When she thanked all these, they all with one voice said: "Don't thank us, but thank Him who created the whole earth, and who makes the sun to shine upon the evil and upon the good and sends rain upon the just and upon the unjust". The little girl then laid her hand upon her heart, looked up toward Heaven and said: "Oh God; I thank Thee for the good biscuit I had for breakfast this morning". It is said that: "Godliness, with contentment is great gain". Godliness implies some resemblance to God, which the penurious, close fisted tightwad does not possess; because God is a great giver. The stingy person is more like the Devil than like God, because it is the very nature of the Devil to be selfish. The word miserable may have come from the word miser; as miserly people appear to be miserable.

"The man may last, but never lives,
Who much receives, but nothing gives;
Whom none can love, whom none can thank,
Creation's blot, creation's blank".

II. The first gift that should be presented to God is self. It is said of the churches of Macedonia, that "In a great trial of affliction, with an abundance of joy, and in deep poverty, they abounded unto the riches of their liberty; and were willing to give, not only to their power, but beyond their power; and entreated that their gifts be received, that those in need might partake of the fellowship of the ministering to the saints".

The secret of this marvelous conduct is given in the next verse where it is stated: "They first gave their own selves to the Lord, and unto us by the will of God".

Many of us in the long ago, when we surrendered to Christ, were willing to say in the language of the old hymn:

"But drops of grief can ne'er repay
the debt of love I owe;
Here, Lord, I give myself to Thee;
'tis all that I can do".

It is said that a collection was being taken in a great city church, when a little boy stood up on the seat when the collectors came near, and requested that a basket be placed near him; and, stepping into it with both feet, said: "I have no money, so I give myself". It is related that this boy dedicated his life to God, and after growing up, became eminently useful as a foreign missionary. The writer cannot vouch for the truth of this story, but it illustrates the truth that God wants the giver with whatever gifts we may bestow.

WE NEED HOLY SPIRIT REVIVALS AND NOT MAN MADE REVIVALS

Man made revivals worked up from below have filled our churches with unconverted sinners, and we are now reaping our own sowing. Such meetings can be conducted by modernistic preachers, who have been called into the ministry by the devil, as well as any one else, and have been a curse to the churches rather than a blessing. God does not call unsaved men into the ministry, and as long as churches are loose in ordaining men to the ministry, we shall have the "devil's called" in the pulpit. All this Pacific coast country needs is more men called of God, spirit filled, self emptied, "to preach the word", and when we have them, we will then have more consecrated church members, and a Baptist Church will then be divine institution, and not "just another club", but a church filled with power.

Both preachers and laymen need more power from above, and less "pep" more Bible learning and less fiction: more Holy Spirit power and less machinery. Souls are won to Christ by Holy Spirit power and not by man made machinery. A real revival comes from above sent by the Holy Spirit as a result from "the Word preached", and not worked up from below by man made methods. Let pastors follow or prepare for the revival as directed in 2nd Chronicles, 7:14: which reads

thus: "If my people, which are called by name, will humble themselves and pray, and seek my face, and turn from their wicked ways, then, I will hear from heaven, and will forgive their sins, and will heal their land."

We have full instructions in the above scripture, as to how pastors and churches should prepare for a revival, the kind God sends, and this is the only kind the churches need. Any church this side of hell can have a revival from above that will prepare for it in this way. God says so and why not believe God, and follow His instructions? This is all the preparation I ask churches and pastors to make before I come on the field.

We had three good services last Sunday in the First Baptist Church, Orange, California. Orange is a nice city of 10,000 people, located in the orange, grapefruit and lemon belt. I eat oranges and grapefruit three times a day and between meals. I love to pick the fruit off the trees and eat it. It is good medicine and I am well and happy. I love southern California, and wish I had come to California twenty years ago. The people are very kind and all they need is more religion and consecration. Brother Charles Henry Masten is pastor, and he and his good wife both have Bible knowledge and Bible consecration, and are doing a great work in Orange.

—Frank M. Wells.

Nellie, a small English girl of whom Punch tells us, had been so naughty at the dinner table that she had been banished to her room. Her indulgent mother subsequently sent word to her by the maid that if she were repentant and would promise to be a good girl she might come down for the pudding. The maid returned with out Nellie.

"Did you tell Miss Nellie what I said?" inquired Miss Nellie's mamma.

"Yes's," said the maid.

"Well, what did she say?"

"She said, 'What sort of pudding is it?'"



SACRED RADIO PROGRAM

Saturday, Jan. 26

- 6:30 A.M. Sacred Music—Muscatine, Iowa—KTNT.
- 9:30 A.M. Bible Lovers Meditations—Columbus, Ohio—WAIU.
- 10:00 A.M. Baptist General Convention—Oklahoma City, Okla.—KFJF.
- 12:15 P.M. Organ Recital—Denver, Colo.—KOA.
- 12:30 P.M. Bible Class—Hot Springs, Ark.—KTHS.
- 6:30 P.M. Weekly Review of International Sunday School Lesson—Fort Worth, Texas—WBAP.
- 8:30 P.M. Negro Spirituals—Gainesville, Florida—WRUF.

Sunday, Jan. 27

- 6:30 A.M. Sacred Music—Muscatine, Iowa—KTNT.
- 7:30 A.M. Devotional Service—Kansas City, Mo.—KMBG.
- 8:00 A.M. Bible Study—Kansas City, Mo.—KMBC.
- 9:55 A.M. First Baptist Church—Charlotte, N. C.—WBT.
- 11:00 A.M. First Baptist Church—Oklahoma City, Okla.—KFJF.
- 12:00 Noon Organ Recital—Chicago, Ill.—WJBT.
- 12:30 P.M. Sunshine for Shut-Ins—Chicago, Ill.—WJBT.
- 3:00 P.M. Sacred Concert—Oklahoma City, Oklahoma—KFJF.
- 3:30 P.M. Organ Recital—Schenectady, N. Y.—WGY.
- 7:30 P.M. First Baptist Church—Oklahoma City, Okla.—KFJF.
- 7:45 P.M. First Baptist Church—Shreveport, Louisiana—KWKH.

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